RELIGIOUS EDUCATION IN THE MODERN CHURCH

W. C. BOWER

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RELIGIOUS EDUCATION
IN THE
MODERN CHURCH

BY

WILLIAM CLAYTON BOWER
Professor of Religious Education in the University of Chicago

A textbook in the Standard Leadership Training Curriculum outlined and approved by the International Council of Religious Education

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TABLE OF CONTENTS

	PAGE
PREFACE	1
CHAPTER	
I. THE EDUCATIONAL FUNCTION OF THE CHURCH	5
II. THE OBJECTIVES OF RELIGIOUS EDUCATION	28
III. THE RESPONSIBLE ADMINISTRATION OF RELIGIOUS EDUCATION	57
IV. LEADERSHIP IN RELIGIOUS EDUCATION	80
V. THE CONTENT OF RELIGIOUS EDUCATION	101
VI. THE METHOD OF RELIGIOUS EDUCATION	125
VII. RELIGIOUS EDUCATION THROUGH SOCIAL PARTICIPATION	149
VIII. THE SCIENTIFIC METHOD IN RELIGIOUS EDUCATION	167
IX. THE WIDER ASPECTS OF RELIGIOUS EDUCATION	188
X. RELIGIOUS EDUCATION AND PUBLIC EDUCATION	208
XI. WEEK-DAY RELIGIOUS EDUCATION	231
XII. SPIRITUAL ENGINEERING	253

PREFACE

As an introduction to the educational work of the church, the present discussion seeks to bring into view the enterprise of religious education in its total aspect. It is intended to form a basis for the detailed and specific study of each aspect of the process in the specialized units of the Leadership Training Curriculum.

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W. C. B.

The University of Chicago,
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CHAPTER I

THE EDUCATIONAL FUNCTION OF THE CHURCH

A New Appreciation of Religious Education

The first quarter of the present century has witnessed a profound awakening of interest on the part of the church in religious education. With more detailed knowledge concerning the processes of growth by which character is achieved and concerning the effectiveness of education for social reconstruction, this interest has ripened into a heightened appreciation of religious education as a method and into a deepening sense of responsibility for the religious education of the American child. So profound have been these changes in attitude that within the last decade particularly religious education has been moving from the margin to the center of the church's thinking. As a result, at the present time, there is a growing tendency on the part of many of the church's leaders to regard religious education as the church's most fundamental function.

This new appreciation of religious education on the part of the modern church has its rootage in a number of considerations.

The educational ministry of Jesus.—One of the grounds for the conviction as to the fundamental place of religious education in the modern church is the fundamental place which the teaching function occupied in the personal ministry of Jesus. The

memoirs of his life present a vivid picture of him fulfilling his mission through a threefold ministry—the ministry of healing, the ministry of preaching, and the ministry of teaching. Impressive as were the other aspects of his ministry, the lasting and profound impression that one carries with him as he rises from a reading of the gospels is that of Jesus as a great teacher. As he expounded his personal ideals, the basic principles of the Kingdom of God, the relation of men to each other and to God, and the essential qualities of the Christian life, his method was predominantly that of the skillful teacher. As the word "disciples" itself suggests, his company of intimate followers constituted a peripatetic school. Out of this informal and personal relationship his disciples came to call him "Teacher," a title he seems to have accepted gratefully.

As a teacher the gospels show Jesus to have possessed consummate skill. A careful study of his method discloses, lying close beneath the surface of his technique, a body of consistent educational assumptions. On occasion, some of these more basic assumptions became explicit, as when he suggested that the way to adequate and clear understanding was through overt, responsible, purposive activity.[1] It is little less than astonishing to discover how closely the technique of Jesus anticipated the best theory and practice of modern education. His placing of the supreme emphasis upon personality, his insistence upon the central position of the growing person in the educative process, his basing his teaching upon the concrete and present experience of the

[1]John 7:17.

learner, his insistence upon the issue of knowledge in the practical conduct of life, his organization of the school as an informal society of persons sharing a common experience, his basic assumption that we learn by doing, his admission of his disciples to responsible participation in his own work—these are almost precisely the focal points around which modern educational technique is in process of being reconstructed.

It is not to be wondered at, therefore, that Jesus won for himself throughout subsequent centuries the appropriate title, "The Great Teacher." In the truest sense he has become a norm for all teachers of religion. In this respect he has bequeathed not only the content of a message of perennial worth for the spiritual life, but a technique as well. So that it may be said that the historic church inherited from its Founder a teaching tradition.

The terms of the Great Commission.—Moreover, the teaching function of the church was incorporated by the Founder as a specific item in the terms of the Great Commission.[1] The primitive Christian community, as it faced the non-Christian world, was to make *disciples* of all the nations, *teaching* them to observe all the things that he had commanded the original followers. From the literary sources in the gospels it would seem that the Christianizing process, from winning persons to Jesus' way of life to the complete reconstruction of the relations and functions of their total life, was conceived by Jesus primarily in educational terms. In this way the mission of the historic church seems to have been

[1]Matthew 28:18-20.

formulated by him in terms of the most fundamental aspect of his own personal ministry.

The historic church a teaching institution.—Throughout its historic career the church has been a teaching institution. It is true that under the changing conditions of successive historic periods the emphasis has shifted from one aspect of the life of the church to another. Now it has rested upon dogma, now upon the institution. At times the placement of the primary emphasis upon other aspects of the life of the church has left only a secondary emphasis upon education. Nevertheless, the educational tradition of the church is unbroken, lying like a shining path across the centuries and the continents. A more detailed account of this tradition must be reserved for later paragraphs.

A new appreciation of religious education as an instrument.—Perhaps the appreciation of the fundamental place of religious education in the life of the modern church is rooted most deeply in an insight into the effectiveness of religious education as an instrument for building the Kingdom of God.

Modern states have long since come to regard education as their chief means of social control. One of the most effective uses to which education is put by the modern state is the remedying of pathological conditions, such as poverty, crime, and the broken family. Through re-education society seeks to build up in those who have fallen to the levels of dependency and delinquency social attitudes and competent skills that will make it possible for them to be reintroduced into society as responsible and productive members. Those whose social illness does not

yield to educational procedures are given custodial care rather than punishment, being isolated as any other dangerous or incompetent persons would be.

The modern state has found in preventive education a far more fundamental and fruitful approach to these pathological problems. It no longer waits until persons have fallen into dependence or delinquency. Through a socialized education it seeks to anticipate these breakdowns and to guard against them, by giving vocational guidance, by educating for civic responsibility, and by preparing for the founding and administration of the home. In both these fields of correction and prevention socialized education has been found much more effective than law or penal institutions.

Correction and prevention, however, are but the beginning of social control in modern states. Education serves an ever more important and far-reaching end when it is employed in creating attitudes, points of view, and habits of thought that together constitute national types. The most impressive instance of the power of education to preserve a national type unchanged through a long period of time is offered by old China with its backward-looking, traditional education. The most striking example of the effectiveness of education as a means of deliberately creating a new national type is to be found in modern Germany, whose militaristic masters conceived that what was wanted in the nation should first be put in the public schools. Modern Japan, which has made the transition from a primitive and feudal to a modern civilization in a span of scarcely more than a single generation by means of her sys-

tem of schools, furnishes a scarcely less impressive illustration of the creative power of consciously organized education.

Similarly, modern statesmen are coming clearly to understand that education is the most effective instrument for creating the conditions under which the various types of government can be set up and maintained. Autocratic nations have educated the few to rule and the masses to render passive obedience to unquestioned authority. On the other hand, the foundations of democracy, with its ideals of equality of rights, opportunity, and responsibility, are laid in a universal education that furnishes a fund of common ideas, common ideals, and common experiences and which at the same time develops habits of originality and self-reliance.

As the culmination of the modern view of education as a means of social control, educationists have come to see in education the most effective instrument for achieving progress. Fundamentally, the purpose of education is to produce changes. When these changes are deliberately made with reference to desired ends and the as-yet-unrealized possibilities of life, progress, which consists of the continuous improvement of the conditions of human living and which is the highest achievement of the race, is attained.

It is through insights such as these that the church is coming to see in religious education an equally effective instrument for the achievement of Christian personality through directed growth processes, for the creating of the church of the future, and for

the gradual reconstruction of society through the Christian ideals and motives of the members who compose it.

The Teaching Tradition of the Church

As was suggested in an earlier paragraph, the church throughout its historic career has had an unbroken teaching tradition.

The schools of the early church.—At the very beginning of its historic career the church assumed the rôle of educator. The earliest reaction of Christianity to the Graeco-Roman world was that of violent opposition to its intellectual life, particularly in the West. Pagan philosophy had proven itself inadequate to counteract the forces of decay that had set in in the life of the Mediterranean World. In its reaction against the immorality and sensuality of that life, Christianity repudiated the values of the present life, including its intellectual aspects, in favor of the affirmation of the value of the life to come. It attacked the problem of moral and social reconstruction at the older and more fundamental level of the emotional life rather than at the level of the more recent and superficial intellectual life. Its primary appeal was to love as the dynamic of conduct. As a consequence, except in the East, the intellectual life was not only discredited, but looked upon with suspicion and fear as one of the causes of moral disintegration.

Notwithstanding this negative attitude toward the intellectual life, the early church quickly developed two types of schools. The earliest of these was the catechumenal school which had for its purpose the

preparation of the candidates for church membership. The content of education in the catechumenal school consisted of the facts concerning the life of Jesus, the Christian conception of conduct, the hymns and prayers of the primitive community of believers. The catechumenal school corresponded closely with the type of probationary instruction and discipline practiced in certain communions in America and widely used in inducting novitiates into the rising churches in mission lands. Its purpose was almost entirely practical and was concerned only in the most secondary way with intellectual objectives.

In process of time, however, the catechetical school sprang up in various centers. Its purpose was primarily to train leaders for the expanding church. The earliest disciples were recruited from the underprivileged classes, as has been the case largely in mission lands. Presently, however, persons of the educated classes were attracted to the message of Christianity and among the members of the growing Christian community there appeared persons with intellectual interests and knowledge of philosophy. Consequently, it became necessary for the church to interpret the Christian message in relation to philosophy and to satisfy the interests of those learned in the heretofore despised wisdom of the world. Meantime, the reaction of the simple Christian way of life upon Greek philosophy had profound influences upon Christianity. This reaction resulted in the rise of theology, as the reaction of the Christian way of life upon the Roman mind gave rise, for the most part, to ecclesiasticism. Gradually there were drawn into the service of the church outstanding leaders who, like Clement and Origen, were thor-

oughly schooled in philosophy and continued to wear their philosophers' robes. These influences called for a new emphasis upon an intellectual content in Christian education. The catechetical schools, their names being derived from the fundamental method of instruction, became centers for the training of the leadership of the growing church. Perhaps the most famous of these centers was Alexandria where, under Pantaenus, a converted Stoic philosopher, a school closely analogous to a theological seminary developed. Similar schools were established by Origen at Caesarea and by Calixtus at Rome.

With the rapid spread of Christianity throughout the cities and the increase in the demand for the training of the clergy, there sprang up all over Europe episcopal, or cathedral, schools in connection with the episcopal estates.

The schools of the Middle Ages.—During the Middle Ages, which extended roughly from the fifth to the fifteenth centuries, the task of society was to amalgamate the heterogeneous elements of culture arising from the philosophy of the Greek tradition, the institutionalism of the Roman tradition, the moral-religious tradition of the Jews, and the barbaric tradition of the north of Europe, into what was to become European civilization. As has always happened historically when heterogeneous elements have been fused into a new form of civilization, a positive social constraint arose. As a result, the spirit of these centuries was the spirit of authority and repression in thought, in social life, in religion, in morals. The initial repudiation of the worth of the present life that characterized the reaction of

primitive Christianity against the Graeco-Roman world persisted throughout this period. As a result of this factor, together with the secularization of the church and the idea of asceticism, the system of monasticism arose, extending from the fourth to the sixteenth century and from the Nile to the British Isles. By the three vows of renunciation the monastic severed the essential bonds that bound him to the present life. By the vow of chastity he separated himself from family life. By the vow of poverty he separated himself from the economic functions of society. By the vow of obedience to a spiritual superior he renounced his political relations and functions. Some of the monastics, especially in the East, lived solitary lives. Others, especially in the West, lived in communities in monasteries. In each of these types the most rigid forms of self-disciplining asceticism prevailed.

Originally there was no thought of founding a school in connection with the monastery. This unexpected result came about through a rule of Benedict requiring that each monk should spend at least two hours every day in reading. As a result of this rule it was necessary that the monks be taught to read and that manuscripts be copied and libraries be collected. Consequently, in time a school developed in connection with each monastery and collections of copied manuscripts grew into libraries. In addition to the education of the novitiates, the monastic schools were gradually extended to include boys. In these ways the monastic schools developed, and throughout this long period there was little or no education outside the monastic schools until the eleventh century and no great change in the type of

education until the thirteenth century. Throughout this period the primary emphasis of education was upon morals and religion of the authoritative type, with a corresponding neglect of emphasis upon the intellectual and cultural aspects of life. Of the most rudimentary character at the beginning, the intellectual aspect of monastic education increased with the accumulation of libraries. In this way throughout these centuries the monasteries became the agencies for the preservation of manuscripts, the depositories of learning, and the creators of a literary heritage consisting of the Seven Liberal Arts. Out of these backgrounds sprang Scholasticism in the eleventh century and the universities of the Middle Ages. Paralleling monastic education was a social discipline in the form of chivalry in connection with the court of the feudal lord and the radical discipline of mysticism in uninstitutional forms.

The schools of the Reformation.—The Reformation of the sixteenth century in the north of Europe was one aspect of the larger movement of reaction from the authority of the Middle Ages which in the south of Europe assumed the form of the Renaissance in the fifteenth century. The Renaissance in the south of Europe was individualistic, secular, and classical. In contrast, the Renaissance movement in the north of Europe was social, religious, and reformatory. It assumed the form of the Protestant Reformation, under the leadership of Martin Luther. The fundamental doctrine of the Lutheran Reformation was that salvation came by the faith of the individual, standing in personal and responsible relation to God. The basis of authority shifted from the ecclesiastical institution to the Scriptures, which were to be inter-

preted according to the reason of the believer. This emphasis upon the Bible as the source of authority placed unprecedented emphasis upon education as the means through which the Scriptures should be made available to the individual believer. This, together with the social spirit of the Reformation, led to the establishment of universal and compulsory public school systems in the German states for the elementary grades, as well as to the establishment of secondary schools and universities. All of these schools of the Reformation were decidedly religious schools. The modern social emphasis in Christianity had one of its important sources in the Swiss Reformation.

The Counter-Reformation within the Roman Catholic Church adopted education as its chief instrument both of reformation and propaganda. This educational movement found expression in the Jesuit schools, the Oratory of Jesus, and the Port Royal schools.

The philanthropic-religious schools.—Notwithstanding this emphasis upon elementary education in the German states, vast masses of the common people throughout Europe were underprivileged. In France the condition of the masses was particularly bad. In England the so-called "public schools" were for the élite, there being no provision for public elementary schools until as late as 1870 in local communities and 1899 for the country as a whole. The general pattern of education in Europe was aristocratic. In order to provide opportunity for the underprivileged masses, the Philanthropic-religious movement arose. Schools were provided on the basis of charity for the common people. Among these

were the Pietistic Schools of Germany, the Infant Schools of France, the Fellenberg Schools of Switzerland, the Monitorial Schools of Lancaster and Bell in England, and the Sunday school of Robert Raikes in England. The motive back of these schools was not only philanthropic, but very definitely religious. These schools were the forerunners of the tax-supported and state-supervised modern systems of education. From among them the Sunday School was to emerge as a world-wide organization and as the chief instrument of the church in America for the providing of religious education.

The earliest American schools.—The earliest schools in the American colonies were definitely religious schools. This was true of all the colonies, but especially of the northern group. The motives for colonization in the southern colonies were chiefly economic. Notwithstanding this, however, the colonists brought with them their religious European traditions, chiefly Anglican. In the South, education was aristocratic. In the Middle Colonies, the motives for colonization were largely religious, and the divergent streams of religious tradition from Europe led to a system of parochial schools. In the northern colonies, however, the motives for colonization were distinctly religious, and the colonists being almost entirely Calvinistic Puritans, a homogeneous community resulted. This resulted in a system of universal and compulsory elementary education. In these public schools of the North the principal requirement of the teachers was that they be religious persons and orthodox in their faith. The schools were under the direct supervision of the clergy. The

textbooks, consisting of the Hornbook, the Bible, and the Catechism, were religious books. The atmosphere of the schools was definitely religious, the sessions being opened and closed with prayer. As a consequence, there was no need for any other provision for religious education than that which was provided regularly by the public school.

The earliest colleges in America were founded by the church primarily in the interests of religion and, in particular, for the training of the Christian ministry. During their early history the student bodies were composed chiefly of candidates for the ministry and the curricula of these colleges were largely theological. It was from this motive that Harvard was founded in 1638 and Yale in 1701. The first foundation of higher learning in America on a purely secular basis was the University of Virginia in 1819, under the leadership of Thomas Jefferson. The typical four-year college of liberal arts is essentially the contribution of the church to higher education in America, as the state university with its group of professional schools is essentially the contribution of the state. Notwithstanding the phenomenal growth of the state universities, by far the greater number of colleges and universities are maintained under church auspices. Many of the largest universities in the United States, like Harvard, Yale, Columbia, Princeton, and The University of Chicago, are, on the whole, the outgrowths of church foundations. The church's educational foundations represent a larger investment of funds and a larger student enrollment than the state foundations.

It will thus be seen that during more than nineteen centuries of its history the church has maintained an unbroken teaching tradition.

The Secularization of the American School

Extent of the period.—The American school, however, in the United States early underwent a process of secularization. Secularization was a *process,* and may be said to have extended through the half century from 1775 to 1825. The beginning of secularization may be detected with the introduction of Dilworth's *A Guide to the English Tongue,* in 1740. This event was significant because it marked a departure from the dominantly religious textbooks. Secularization may roughly be said to have been completed by the time most of the states had adopted their constitutions around 1825. The unsuccessful attack of a group of churchmen upon Horace Mann and the Massachusetts Board of Education in 1840-41 on account of the so-called "godless schools," marks the last unavailing protest on the part of certain elements in the church against the passing of the control of the schools into the hands of the state.

Factors that led to secularization.—There were many factors that led to the secularization of the school in the United States. While each may be listed separately, it constituted only one aspect of a very complex process involved in the development of national life.

One factor was the break with European traditions incident to the natural development of indigenous points of view and procedures that arose within the conditions of the new world environment. On the whole the patterns of the earliest schools, in-

cluding the colleges, were carried over from English backgrounds, as was to be expected. But it could only be a matter of time until under the stimulations and constraints of the new environment a new culture, new ways of looking at things, and new institutions should be developed without reference to European backgrounds. This break with European traditions was symbolized by the Revolution.

A second factor is to be found in the natural expansion of business and commerce incident to increase of material wealth. These practical pursuits called for more specific training for a much wider range of life than could be satisfied by the narrow discipline of the earliest colonial schools. The inevitable consequence of these new demands upon the schools was the invasion of the traditional curriculum by many new subjects designed to prepare for citizenship and effective participation in the economic life of the growing nation.

A third factor is to be found in the conditions of frontier life. Beyond the thin line of settlements on the Atlantic coast was a vast hinterland stretching across the mountains into a terrain of vast distances and incalculable natural resources. Gradually individual families and groups penetrated into this vast region to live isolated lives and to grapple single-handed with the problems of the frontier. This westward-moving frontier has had much to do with the development of the characteristic qualities of the American mind. It also had much to do with the development of American education. The center of the New England town was the church and, close beside it, the school. Following the pattern of the Calvinistic Puritan mind, these communities were

conceived as theocratic social groups. But as the isolated families penetrated into the lonely distances of the frontier they were cut off from the town with its religious school. As these regions filled up with families, they were districted according to the natural contour of the community and schools were established on a territorial basis. This was the rise of the "district" school, secular rather than religious in its basis.

A fourth factor, and perhaps the most determining, was the sectarianism of the churches. Denominational ambition, jealousy, and strife jeopardized the effectiveness of the school as a social institution. These controversies and conflicts in efforts at control sharpened the very old problem of the relation of church and state in its new setting on American soil. The controversy was long and bitter. Out of it at last emerged the doctrine, which has ever since been regarded as fundamental in the American experiment in democracy, of the separation of church and state. Had not the sectarianism of the churches embittered the process of adjustment and brought this old struggle to a sharp issue over the control of the schools, it is quite possible that none of the other factors, or all of them together, would have been sufficient to cause the secularization of the American school, so that religion would have continued to be taught as a part of the total education of the child. In attempting to think through this complicated and difficult problem of the relation of religious and public education under the increasing pressures of a demand for character education for all the childhood and youth of America, it should never be lost sight

of that the church, not the state, was responsible for taking religion out of the public school.

The problem created by the sectarianism of the Protestant churches has been further complicated by the growing heterogeneity of the religious population. The present situation has not only to take account of differences among the Protestant communions, but the still wider differences between Catholics and Protestants and between Christians and Jews.

Results.—It is as yet difficult, if not impossible, accurately to assess the results of this separation of religious education from public education. Doubtless there have been gains both to the church and to the state. Certainly it has raised some very difficult problems. The details of these problems may be deferred until chapter x. Together they constitute one of the most urgent problems of modern education, whether in the church or in the state.

On the one hand, the secularization of the public school under the conditions that existed at the time freed the school from ecclesiastical domination and the disintegrating influences of theological controversy that threatened to destroy it as a basic social institution, especially in a democracy. It made it possible for the public school to develop its philosophy, its content, and its procedures on a scientific basis. It made it possible for the public school to adjust its program to the total needs of all the childhood and youth of the nation rather than to particular needs of small ecclesiastical groups.

On the other hand, the separation freed religion from the domination of the state and from the regulation of legislatures, a device upon which cer-

tain groups within the modern church have been tempted, without due consideration of its far-reaching consequences, to rely. The church has been placed in a position to act in the rôle of a free critic of economic, social, and political life in terms of its evaluation of that life in the light of personal, spiritual, and eternal values. Religious education, above all, has been left free to develop in the direction of stimulating and directing an aspect of experience that imparts a spiritual quality to the whole of life as perhaps it could not have done had it been bound by the framework of traditional education as carried on in the public school.

The idea of the separation of church and state does not necessarily imply the exclusion of religion as such from the public schools, but rather the exclusion of sectarian religion. Nevertheless, under the conditions which gave rise to the doctrine, it had the practical effect of excluding religion of any kind from the public school.

Nevertheless, whatever the advantages or disadvantages of the separation, we have as a result two distinct types of education in America, each carrying on its work without conscious relation to the other. The public school is reaching through its elementary grades approximately all the children of America not enrolled in parochial schools, and an increasing number of American youth not enrolled in private institutions through its rapidly expanding secondary schools. In strong contrast, because religious education has been conceived chiefly in terms of the constituencies of ecclesiastical groups, less than half of the childhood and youth of school age is being reached by any sort of religious education, whether

Protestant, Roman Catholic, or Jewish. The greater part of the oncoming generation is being prepared for the functions and responsibilities of citizenship without any reference whatever to religion. So serious and urgent is the problem for citizenship thus created that the public school is facing the problem of an adequate character education on a nation-wide basis because of the failure of the church to function effectively in this field.

The Educational Responsibility of the Church

The church responsible for religious education.—Manifestly under these historic conditions in America, the church must assume the responsibility for religious education if, under existing conditions, it is to form a part of the education of the American child. From every point of view, it seems desirable that the historic doctrine of the separation of church and state should be held inviolate. Under such conditions the church will find its highest function and opportunity as a free specialized institution for the interpretation of religion and for the making of Christian ideals effective in every area of personal and social life. And, as has already been suggested, the church will find its most effective instrument for accomplishing this end in religious education, as the state is discovering its most effective instrument in secular education. The church which, wisely or unwisely, in the past was chiefly responsible for the removal of religion from the public schools must now frankly and effectively face the responsibility of providing education in religion for the American child and youth. To be sure the public school would still be under obligation to give character education

even though the church should fail to provide an adequate program of religious education.

Next steps.—In order to do this the church must first of all develop a sound and thoroughgoing educational program. Subsequent to the secularization of state-supported and state-supervised education, while the public school followed the scientific method, the church in its educational work followed the empirical method. As a result, while the church has done its work on the basis of the most worthy motives of consecration and a desire to further the interests of the Kingdom of God, its program is educationally defective and ineffective. With the introduction of the scientific method, the church is now in a way to ground its work in a sound philosophy of education, to build its structures and procedures upon the supporting sciences of psychology and sociology as well as upon a scientific understanding of the nature and processes of religion, and to formulate its content and procedures upon the scientific techniques of research, experimentation, and the patient testing of results. This movement on the level of the Christian interpretation and motivation of life must be pressed forward until the church has developed an educational technique that is as educationally sound and as socially effective as the work being done by the public school, and with results as valid.

The relative progress of public education is by no means to be construed as suggesting that it has always been scientific in its methods. Public education has arrived at its present imperfect status by a long and patient process of gradual improvements in every factor of the educative process, such as curriculum, method, organization, and preparation of

teachers. It has yet far to go before it would think of claiming perfection. Neither is religious education to take its standards and techniques from public education except in so far as both types of education are rooted in fundamental educational processes. The differences in the two developments have to do with tendencies and they are only relative.

Moreover, the church, working co-operatively, must develop a nation-wide program of religious education. The focus of its attention must be recentered upon the total spiritual needs of the childhood and youth of the nation rather than upon parish or communal groups. And when it has expanded its present program to these dimensions, it will need so to articulate its work with that of the public school and other educational agencies that the education of the American child will be a unity, and the persons and society that result from it will present an integrated, effective human life.

AGENDUM I

THE EDUCATIONAL FUNCTION OF THE CHURCH

I. Lines of Investigation—

1. On what grounds does the new appreciation of the educational function in the church rest?
2. What has been the historical development of the church's educational ministry?
3. What were the factors that led to the secularization of the early American school?
4. How does the historical development of education in America affect the responsibility of the church and state respectively?
5. What must the church do in order to meet its educational responsibility under American conditions?

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CHAPTER II

THE OBJECTIVES OF RELIGIOUS EDUCATION

When the church has accepted whole-heartedly its responsibility for religious education under the conditions of American life, it must consider what program will most effectively fulfil its educational function. Such a program must be sufficiently comprehensive to provide not only for the educational work of the local church and community and for the work of entire communions, but for the Protestant churches of the continent.

The Function of Objectives

The first step in setting up an educational program, as in any other field of practical endeavor, is the conscious, purposive, and definite formulation of objectives.

Objectives suggest what should or should not be undertaken in a given situation.—An engineer who undertakes a project, such as the building of a bridge, first critically studies the conditions under which his project can be carried through, such as the width of the river to be spanned, the nature and height of the banks, the load to be supported, and the depth and velocity of the current. In the light of these conditions he decides upon the nature of the abutments, the midstream supports, the length of span, whether he will use the arch or suspension type, and the character and tensile strength of his materials.

In precisely the same manner the religious educator should study in detail the conditions under which his work is to be done, such as the historical backgrounds in which his undertaking has been set, the resources with which he has to work, the character of the personnel with which the work will be carried forward, the needs to be met, and the obstacles to be overcome. Objectives should never be abstract or general; they should be specific, concrete, and based upon the facts involved in the situation.

This is true with reference to the objectives of a program of religious education in a local church or community. An elaborate equipment and program that would be appropriate for a large urban church would be absurdly complicated for a small rural church, whereas a simple program for an isolated rural community would be utterly inadequate for a city parish. Materials and techniques that could be managed successfully by thoroughly trained supervisors and teachers would prove too complex and difficult for poorly prepared teachers. And what is true of the local parish is true of the united program of the co-operating Protestant churches on a continent-wide scale. These larger objectives must be formulated against the historical, social, and religious backgrounds that furnish the concrete setting of the enterprise of religious education in America.

A distinction is to be made between general objectives, on the one hand, and specific and immediate aims, on the other hand. It is possible, of course, to set up general objectives that will be valid for all situations. But it is impossible to set up specific

and concrete objectives for specific and concrete situations until one is face to face with these situations, except perhaps in very rough and tentative outlines.

Objectives make possible short- and long-time policies.—In the pursuit of projects having their setting in the framework of concrete situations it is generally wise to break up the long-time purpose into a series of smaller and more immediate steps. Certain purposes that would be impossible when thought of in terms of immediate realization become entirely possible when viewed as the culmination of a series of intermediate achievements. In religious education, as in most practical processes, there are points at which a beginning at improvement can be made. On the basis of success in these enterprises other next steps can be undertaken with hope of success. It is only by this succession of short-time policies that ultimate ends can be attained; it is only by taking the long look ahead that sound judgments can be formed as to what next steps can be economically taken in forwarding the total program.

The religious educator, particularly as he comes to think of his task in terms of human engineering, needs to hold the idea of process constantly before his mind. In a field so new, under the constant and steady pressure of changing educational ideals and procedures, he might easily become depressed when he contemplates the chasm between the best educational theory and belated and inert educational practice. In this he shares the dismay of the social reformer and the idealist who see the vision of an ideal society rising over the sordid conditions in which the under-privileged are enmeshed. His sus-

tained courage arises from the recognition of the fact that he is engaged in a process that will be furthered by immediate and specific improvements in curriculum content, in techniques of teaching, in equipment, in the preparation of supervisors and teachers, and in organization.

What is true in this respect of religious education in its larger aspects is equally true of the local church and community. With limited physical equipment, with lack of adequate insight into the fundamental nature and importance of the educative process on the part of the church, with poorly trained teachers, or with narrowness in outlook upon the nature and function of religion in human life, it might easily seem to sensitive leaders that the accomplishment of significant results is all but impossible. Nevertheless, by making a beginning at the points where improvement can be made the present situation can be transformed from what it is into what it ought to become.

Thus it will be seen that the objectives of religious education, both immediate and remote, are moving goals. As one approaches them, they have a way of dissolving into still more remote and enlarged goals. In any complex process like religious education, especially under the rapidly changing conditions of modern life, objectives must always be held tentatively and in a flexible form so that they may be reset in terms of the ever-changing conditions of a dynamic life. It is only with this qualification that we may speak of "ultimate" goals. In the strict sense there is no such thing as an "ultimate" goal. If it were possible to conceive of attaining such a goal, or even of nearly approaching it, it

would immediately dissolve into a relative goal—relative to a still more remote goal.[1]

Objectives make possible the measurement of results.—Progress is more than movement; it is movement in a direction set by ends or purposes. It is movement away from something toward something. Consequently it is only when an end is had in view that it is possible to ascertain whether and to what extent one is making progress.

As has been suggested above, progress is in its essential character experimental. Improvement, whether of the rough, practical sort, or of the precise scientific sort, follows the same process, except that in scientific procedure this process has been reduced to a refined technique. The first step in any conscious improvement is the comparison of results achieved with results sought. If the results obtained are the results sought, it is assumed that the process by which they were obtained is satis-

[1]It is only when the general objectives of religious education are stated in general and abstract terms that they can properly be said to be "ultimate," or free from development. Thus, for example, just as soon as any attempt is made to develop a Christian personality in any given individual, as is outlined later in this chapter, there will be specific things that need to be undertaken in the light of the state of personal development in which that person finds himself. The process of reconstruction starts with an existing organization of impulses, habits, ideas, purposes. As soon as these qualities of personality change in the direction of what is judged to be Christian, the situation changes and new and different needs arise. Consequently, the objective keeps changing and moving with the taking of each new step in helping the person to become thoroughly Christian in all his impulses, attitudes, habits, and purposes. One who has been reared throughout in a Christian environment and has had a continuous development in the direction of a Christian personality presents a very different problem and calls for a different mode of procedure from one who has been reared in a non-Christian environment and has formed his attitudes and habits on a non-Christian basis. In terms of specific persons it would be quite difficult to imagine a situation where perfection had been reached. And so for the steps to be taken in the development of an aware and effective church in the case of a specific church. So also in the spiritual reconstruction of a given social group, with its specific attitudes and social habits that need reconstructing.

factory. If, on the other hand, the results obtained are not satisfactory, the process by which the results were obtained is analyzed and reconstructed with a view to obtaining more satisfactory results. Results are again tested and the process again reconstructed. Thus attention is shifted from result to process and from process to result until no further improvement can be made.

Objectives furnish incentives to the educative process.—If the objectives of religious education are selected because they represent the highest values in the religious life, they serve as an incentive as well as give direction to effort. The attainment of a goal closes the gap between desire and satisfaction. It sets the limit to a unit of purposive activity. To close this gap, to complete this unit, gives the satisfaction of effective, successful activity. For this satisfaction the athlete strives and disciplines himself. For it the explorer fronts the hardships and perils of the jungle or the wastes of the frozen seas. For it the scholar patiently searches for facts and consistency in his thinking. And when it is perceived that the attainment of an immediate goal furthers the larger movement of activity in the direction of worthful ends, it spurs one on in the face of difficulties and distractions until it has been reached. So also the process of religious education, entailing patience, preparation, effort, persistence, is sustained by the goals toward which it moves and which it feels to be important.

A Comprehensive Aim for Religious Education

The late development of objectives.—Notwithstanding the fundamental function of objectives in the

educative process, religious education has only within recent years given thoughtful attention to the formulation of even a comprehensive aim, based upon a thoroughgoing analysis of the spiritual needs of growing persons and of society as well as of the church as a specialized institution for the interpretation and promotion of the ideals and purposes of the Christian religion. Much less has it attempted to formulate specific objectives for growing persons and groups at the various age-levels of development upon anything like a factual basis.

The reason for this delay in the formulation of specific objectives is doubtless to be found in the historical conditions under which religious education has developed in America. As was pointed out in chapter i, subsequent to the secularization of the American school, public education as carried on by the state developed along scientific lines while religious education as carried on by the church developed along empirical lines. As a result there was for a long time no conscious pressure of need for the definite formulation of aims, and such as grew up informally within this movement of experience were for the most part uncritically accepted.

Historical aims of religious education.—Nevertheless, within this movement of experience there emerged three identifiable aims around which the procedures of religious education have for the most part been organized. Moreover, these aims fall into a rough sequence, though they have been so intimately interrelated that the emphasis, now upon one and now upon another, has not excluded the others.

The first aim was evangelistic. Its objective was to win the child to a definite commitment of his life

to Christ as Savior and Lord and to membership in the church. As was to be expected, great emphasis was placed upon numbers and upon the methods that would result in bringing as many as possible under the influences of the gospel message. The Sunday school was thought of, perhaps predominantly, as the nursery of the church. The motivation that inspired the vast extension of the movement in this period was the missionary motive which carried it into remote regions of the American frontier and resulted in the planting of great numbers of churches.

The second objective was to instruct the child in what he needed to know concerning the Christian religion. In its more rigid and authoritative aspect religious education assumed the form of teaching the catechism. In its broader aspect it took the form of mastering the history and literature of the Bible. In various communions it assumed the form of indoctrination in the beliefs and practices of the denomination. In effect, it identified religious education with instruction.

The third historical objective was the development of Christian character. It represented a more or less radical reaction from the older conception that placed the subject-matter of knowledge at the center of the process in the direction of placing the child at the center. It rested upon the conception of growth, particularly as the result of the unfolding of innate capacities within the child. It belonged to the period when genetic psychology was engaged in listing and describing original tendencies and charting the time of their appearance and waning in the development of personal life.

The need for a comprehensive objective.—The time has come, however, when religious education has become sufficiently conscious of itself and has a sufficient tentative insight into the nature and function of religion in personal and social life to lay aside its assumptions and to formulate its objectives on the basis of fact and analysis. Much research and experimentation will be needed before these specific objectives can be set up with the degree of confidence to be desired, particularly at the various age-levels. Nevertheless the time has come for at least tentative formulations of the major objectives, subject to the verification or correction of further experience.

In the light of our present knowledge of the spiritual needs of persons and society, the statement of general objectives might well assume four forms: in terms of personal life, the development of a complete, satisfying, and effective Christian personality; in terms of knowledge, such acquaintance with racial religious experience as will help the learner to arrive at convictions of his own concerning the religious values of life; in terms of the Christian institution, an aware and effective church as a specialized agency for the interpretation and promotion of Christian ideals and purposes; in terms of the great society, the gradual and progressive reconstruction of social relations and functions on a spiritual basis.

In the suggestion of these four general objectives, it is possible to distinguish between ends and means. Probably it would be the judgment of most persons that the ultimate objective in Christian education is the development of Christian personality. With reference to this ultimate end, acquaintance with

racial experience, the development of an aware and effective church and the reconstruction of society upon a Christian basis are means. Nevertheless, a means necessary to a remoter end becomes an end in itself, though a subsidiary end. From the standpoint of the Christian religion, a knowledge of the past, the development of an effective church for the interpretation and promotion of religion and the realization of a Christian society are of such basic importance as to necessitate their being set up as ends.

The Achievement of Christian Personality

Personality is a process.—Modern psychology has come to think of personality as a more or less stable and permanent organization of impulses, habits, attitudes, ideas, and purposes. While, therefore, personality may be thought of as a result at any given moment, it is to be thought of primarily, not as a given and static entity, but as a process, a becoming, undergoing constant change and redirection. From the standpoint of an objective observer, personality is a continuum of events, an organization of physical and mental elements such as those concerned in walking, sleeping, sitting, eating, conversing, working, thinking, day-dreaming, reading, manipulating, playing, suffering pain, enjoying pleasure. To the subjective observer it appears as a continuum of events with meaning. At the center of this continuum of events there is a core that perceives them, interprets them, binds them together into a process, gives them significance. This more or less aware, appreciative, directing center to which a particular series of events is related and from which it derives

its significance, is the self. This self, evaluating, making choices, and forming purposes, is at the farthest remove from a mechanistic conception of human experience.

Personality is realized through experience.—The reason why personality is a process is because it is the result of the experiences which this potential self has. Since experience is constantly changing, personality is constantly changing. Deeper insights into the nature of experience disclose the fact that it is the outgrowth of the adjustment process whereby selves adapt their environments to themselves or themselves to their environment. And since our world is a very complex world with an infinite variety of elements to which adjustment needs to be made, the content and pattern of experience is constantly undergoing reconstruction. Moreover, when to the extreme complexity of our world is added the fact of continuous and rapid change, the mobility of experience, both personal and social, is greatly accentuated.

The self is dynamic.—Furthermore, the self at the center of this process is to be thought of, not in static and passive, but in dynamic, controlling terms. It has impulses, wishes, desires that reach out toward its environing world for satisfaction. Within the limits of its power to control its world it assumes an attitude of inquiry, adaptation, utilization. It is only when it reaches the limits of control that it adapts itself to its world, acquiesces, is molded by its world.

The integration of personality.—The mere fact of change, however, does not involve progress in the direction of a desirable personality. In some in-

stances the organization of personality is extremely loose and unstable. In other instances it is organized into two or even more complete and persistent systems of impulses, habits, attitudes, and purposes. In that unhappy event a split personality results, with all its tragic accompaniments of conflict, unhappiness, and ineffectiveness. Sometimes personality is completely disorganized and wholly unstable, in which case the result is insanity. Still further, personality may be closely and persistently organized around ideals and purposes that society judges to be unworthy or dangerous, as in the case of criminals. But in the higher orders of personality, all the impulses, habits, attitudes, ideas, and desires are closely integrated into a harmonious, persistent, firm, and dependable unity, held firmly together by a rational, socially worthy, and dominant purpose. In such a unity conflicts between impulse and impulse, between impulse and habit, between habit and habit, and between rationalized desire and rationalized desire are resolved, and personality is happy, effective, and dynamic.

Personality is an achievement.—When, however, experience is brought under the control of intelligence, when it is evaluated in terms of the highest ends of living, and when it is constantly reconstructed in accordance with a dominant and forward-moving purpose, mere change is transformed into self-realization. Personality has become achievement.

The religious quality of personality.—It will thus be seen that personality is a very complex matter in which many qualities are variously combined. These qualities have to do with degrees of intelligence, with appreciations, with attitudes toward the

world of nature and toward one's fellows, with motives, with habits of mind and body. Since personality is extremely mobile, these qualities may change from time to time, sometimes radically, as in the conversion experience. New facts or new points of view may result in a complete reconstruction of one's outlook upon life. The discovery of new values or the revaluations of old ones may result in an entirely new set of objectives in life. The discovery of new factors of beauty in things or people may result in new and enriching appreciation. So that at any given time personality is an accumulation of the influence of many factors that condition one's experience.

Moreover, any one of these qualites affects the entire personality, not some unique or isolated part of it. It is the whole self that is intelligent, the whole self that is ethically good, the whole self that enjoys and cherishes satisfying aesthetic appreciations, the whole self that is social, the whole self that is religious. Thus when a person is intelligent, he is quick to perceive facts and discriminate with reference to them, to form accurate judgments concerning them, to see possible alternatives and choose the right ones. So also we say a person is artistic when he perceives the elements of beauty in things and people and derives deep and abiding satisfactions from them. Likewise we say he is moral when he possesses insight into the ethical quality of actions and consistently chooses those forms of conduct that make for personal and social integrity.

In much the same way it is possible to identify the religious quality of personality. The unmistakable trend in the psychology of religion is to locate re-

ligion in man's valuational attitude toward his world, and in a valuational attitude of a certain kind. Religion appears at the point where all the specialized values of life—economic, social, intellectual, ethical, aesthetic—are fused into a total meaning and worth of life. It is at this point that God appears in human experience. Consequently, experiences of any and every sort take on the religious quality when they are viewed in reference to the total meaning and worth of life in terms of its relation to God. A person, therefore, may be said to be religious when he has a habit of mind that interprets all the interests, activities, and values of his life, whether in the area of the family, of business, of intellectual pursuits, of recreation, of civic life, or of art, in terms of their relation to the total reality and meaning of life and of his own vivid sense of his personal and responsible relation to God.[1]

For Christian education, the objective for the individual, of course, means that the person shall be brought into a vital and personal relation to Jesus and into an experience of his ideals and purposes as the determinants of the Christian way of life. The emphasis upon the achievement of Christian personality and the relating of religion to the whole range of normal, day-by-day experience in no way lessens the emphasis of religious education upon evangelism. Instead, it greatly expands and deepens it. It extends the evangelistic process of Christianity beyond the intense and often narrow experience of a decision at a given time to accept Christ and to unite with the church, to the progressive and

[1]For a somewhat detailed elaboration of this idea, cf. an article by the author on "Religious Education and the Psychology of Religion," *Religious Education*, January, 1928.

cumulative Christianization of every motive, every attitude, and every habit of the whole self in every relation and responsibility of life.

Continuous growth.—When the implications of this personal objective are elaborated they will provide for a continuous growth. Religious education, like all other education whatsoever, not only has its basis in growth, but has further growth as its chief end. Sensitivity to the deeper, wider, and more spiritual aspects of one's world, capacity for deeper insight into and comprehension of the nature and meaning of reality, flexibility and precision in new adjustments to changing and developing conditions, a continuous enlargement and enrichment of personal and social life—these are the crowning achievements of religious education. It is in ways such as these that the human spirit at the religious level of experience comes into possession of the more abundant life which Jesus designated as the supreme objective of his coming into the life of men.

From the standpoint of the individual person, therefore, it should be the objective of religious education to assist growing persons consciously, intelligently, and purposively to achieve a firmly integrated spiritual personality around desires that have been criticized and organized in the light of the highest spiritual values of life and of their reference to God as the central Reality, the ultimate Worth, and the supreme Person.

Acquaintance With Religious Racial Experience

The second objective of religious education may be thought of in terms of assisting the learner in becoming acquainted with the religious experience

of the race. In its total accumulated form, the inheritance that comes down to the present from the long experiment of the race in the adventure of living constitutes man's civilization, his culture, his achievement, and his techniques of living. In religion this inheritance preserves and passes on to the future the results of man's long quest for the deeper and more spiritual meanings of his experience and for some understanding and appreciation of the far-reaching significance and worth of his life when set in the vast framework of the total reality of things. Through it the past has bequeathed to the present man's organized convictions and beliefs in the form of his faith, his intense appreciations in worship in the forms of liturgy and symbol, his religious institutions, his spiritual outlook upon life, and his religious motives. These legacies of the race's spiritual past are infinitely precious. Without some adequate acquaintance with this past the present generation would be hopelessly lost and baffled in the midst of the vast complexity of its world. Without this resource in helping it to make its adjustment to its world, a given generation would be hopelessly bound to the present and incapable of spiritual progress. This accumulated store of experience constitutes an incalculable resource upon which to draw for the interpretation of present experience, for the discovery of the factors of control, and for the tested standards that have grown out of the long human quest for the abundant life which Jesus set as the goal of religion.

From the standpoint of religious education, the most valuable record of past racial experience is to

be found in the Bible as well as in other forms of religious literature. Here, through long centuries, lies before the learner the progressive and unfolding revelation of God as he has disclosed himself in the expanding experience of religious persons and groups, rising steadily from the culture levels of primitive life up through the spiritual levels of the prophets, to the lofty heights of Jesus' personal experience of God. Here lies before the learner the experience of the early Christians as they sought to interpret Jesus' way of life in terms of the conditions and problems of their world. Here are preserved the faith, the ideals, and the purposes that have sustained the movement of the Kingdom of God through the changing and eventful centuries.

The life of the present generation of Christians cannot be lived in isolation from that historic past. Their experience is a part of an ongoing tradition of achievements, convictions, and unfulfilled purposes. Into this continuing tradition have entered the faith, the visions, the hopes, and the efforts of numberless members of the Christian community. It is the function of the oncoming generation of this community not only to conserve that heritage, but to carry it forward, enrich it, and enlarge it with fresh experience of God and with new and worthy achievements in Kingdom enterprises.

Inasmuch as much consideration is given to this accumulated fund of racial experience as a resource for intelligent and effective personal and social living throughout this discussion, especially in chapter v, it will not be necessary here further to elaborate this general statement of it as an objective of religious education.

The Development of an Aware and Effective Church

A third objective of religious education may well be the creation of an aware and effective church.

A functional view of the church.—In the light of social processes now well understood it is natural, if not inevitable, that persons who have committed themselves to the Christian way of life and who are devoted to the ideals and purposes of the Kingdom of God should associate themselves together in a society for mutual stimulation, expression, fellowship, and the promotion of their common cause. Thus persons who hold to a political philosophy associate themselves together in a political party, those of a common craft in a guild or union, men of letters or scientific pursuits in academies, and even criminals in "gangs." It is out of these spiritual needs and purposes that the historic church as an institution has emerged, with its characteristic organization, structure, and procedures. Thus, while it is conceivably possible for isolated individuals to lead devoted and consecrated Christian lives outside any existing organized communion, social experience has demonstrated that the most enriching, the most fruitful, the most rewarding Christian life is lived within the church under stimulating contact with others who are seeking the same spiritual values and ends.

But the church is more than a community of like-minded individuals. It has a creative function to perform, both in the lives of individual Christians and in the great society. Increasingly we are coming to think of the church, as of all institutions, in

terms of function. There are two ways of thinking of the hand—from the point of view of its structure of bones and muscles and from the point of view of the function which it performs in the human body as an organ of manipulation, to which structure is subordinate. So one may consider the eye from the viewpoint of its delicate mechanism or from the viewpoint of its function as an organ of adjustment through vision. So also with the mind as the organ of man's intelligent control of life. In the same way the church may be thought of as an institution, in which case the primary emphasis is upon organization, or in terms of its function as a specialized institution for the interpretation and promotion of the Christian way of life and the Christian purpose in personal and social experience. As such it keeps alive its growing tradition of religious experience, seeks to re-interpret Christianity in terms of the changing experiences and values of successive generations, and keeps ever before society the spiritual meaning and value of our common life.

Preparation for intelligent church membership.—As a specialized institution the church must not only perpetuate itself, but it must create its own future.

In this process of self-perpetuation and recreation, the first step in the preparation of an effective church is the preparation of the young for intelligent membership in the church. This is essentially a process of initiation, by which the oncoming generation of immature Christians comes into a vivid and real understanding of the ideals and purposes out of which the historic church as an institution arose, of its sacred literature, of the organized body

of its viewpoints and convictions, of its structure and organization, of its great heroes and leaders, of its mission in the world. Without such insight and understanding church membership easily degenerates into meaningless form and institutional routine. By this process of initiation the historic church renews itself in each succeeding generation of Christians. In the nature of the case this is an unfinished task that continues on from generation to generation, being undertaken anew as each new generation of Christians assumes the responsibility of membership in the continuing institution.

The discovery and training of an adequate Christian leadership.—A second step in the self-perpetuation and recreation of the church is the discovery of an effective leadership for the church. The fundamental problem in churchmanship, as in every social institution, centers in the quality, the capacity, and the training of its leadership. If that leadership is mediocre in personal capacity, if its training is limited or unintelligent, if its outlook upon the world or its insight into the nature and function of religion is narrow or uncertain, the church will be confused and baffled by the large and rapidly changing problems of our complex modern life. Great as are the demands upon leadership in other institutions, they are even more difficult and exacting in the church just in proportion as religion is complex and the difficulty of making it a factor of reconstruction in every area of personal and social experience is difficult. Of all institutions, the church needs to think of its work in terms of creative engineering, or spiritual statesmanship.

It is incumbent upon the church, therefore, to seek out from among its youth those who are gifted with the capacities for leadership, to place before them the opportunities and responsibilities of spiritual leadership, to inspire them to undertake the necessary general and specialized training that will enable them effectively to pursue their high calling. Such a function cannot be left to chance decisions and programs. The discovery, inspiration, and effective training of the future leadership of the church should be among the most fundamental policies in the program of the church.

The creation of Christian types of mind.—In a democratic church, the problem of creating an effective religious community is much more than that of inducting persons into church membership or of discovering and training leaders. In a democracy responsibility for participation in the functions of the institution rests upon every member to the limits of his capacity. Those who possess the gifts of leadership are under obligation to contribute insight, suggestion, programs, policies, procedures, techniques. Those who possess the gifts of followers are under obligation to contribute understanding, criticism, the great mass of opinion and purpose that forms the firm and effective body of the Christian movement. It is out of this common life of the group that the meanings, the values, and the purposes of the Kingdom of God emerge. Without intelligent and far-seeing leadership this common life would be without organization and ineffective; without this common life, leadership would be meaningless and helpless.

The future of the church as an effective institution largely depends upon the type of mind which the church of the present creates in both its leaders and its followers.

Great importance attaches to the intellectual type. The church in the twentieth century is living in a period whose fundamental thought-patterns and attitudes are determined by science. Herein religion has come upon one of its most difficult problems. Sometimes science has become so absorbed in its assumptions and techniques that it has overlooked the spiritual aspects of experience. Sometimes religion has become so absorbed in its traditional beliefs and institutional sanctions that it has overlooked the intellectual aspects of reality. There has even sprung up an apparent antagonism between religion and science, to the great disadvantage of both. If religion is to live in a world of science, it must face all the facts of our material and human world, knowing that wherever it comes upon reality of whatever character it is approaching God. Science, on the other hand, needs to think of its specific fields in terms of the total meaning and worth of life and of total reality. When religion has become intelligent and science has become reverent in the presence of the mystery and power of the whole of life, there can be no irreconcilable difference between them. Certainly, it is the greatest imaginable blunder on the part of the church to place religion and science before growing persons in such a way that they are forced to make choice between them. Moreover, it is not enough that religion shall be tolerant toward science; religion should put its spiritual sanctions back of the search after scientific truth as

it should back of every cause that makes for the enlargement and enrichment of human understanding and power.

So also the church should be concerned to create in its members a social mind. It remained for the modern period, with its social sciences, to discover the social nature of religion, and especially of the Christian religion whose social implications are very articulate. Likewise it remained for the church of the modern world to perceive that, whatever importance must continue to attach to personal religious experience, the major field in which religion is to function as a reconstructive factor in human life is out in the great society where are to be found the relations and functions that bind men to their fellows in our common life. It is with this insight that we are coming to understand that the cutting edge of the Christian religion is at the point where men and women who are caught up in the complex and difficult relations and functions of life bring the ideals and purposes of religion to bear upon the relations of the family, of business, of the intellectual life, of recreation, of aesthetic pursuits. Only in this way will the Kingdom of God, as a divine society, come through the spiritualizing of the whole range of personal and social experience.

In conformity with this insight, the church should seek to create a spiritual mind—not the world-renouncing type of the ascetic or the recluse who sees in our common life only evil impulses and the taint of sin, but the world-redeeming type that perceives the spiritual import and possibilities of every human experience. Religion is not something apart from the rest of life, but a quality that pervades

the whole of life. The spiritual type that fits into the patterns of the modern world is that which seeks to add a spiritual quality to every normal human experience. And in this the modern Christian will be approximating in some degree the mind of Jesus.

The church should seek to create in its members the evaluating type of mind. No one can stand in the impressive presence of the past, with its precious inheritance of convictions, experience, points of view, and ways of doing things, without an overwhelming sense of its importance. But that inheritance from the past is a strange mixture of truth and error, of fact and prejudice, of customs that have imperishable value and of others that have long survived their usefulness. If the church is to assume a creative attitude toward its own future, it must develop a critical and responsible mind that, while it is reverent toward the past, is yet able to weigh the past and to reconstruct its attitudes and procedures in the light of changing conditions and new demands. A reverence for the past must be balanced by a sense of responsibility for the future.

The Spiritual Reconstruction of Society

We are only now beginning to perceive the fundamental importance of the social aim in religious education. And yet, as has been suggested, it is here that religion is to find its most challenging responsibility and function.

A social concept of salvation.—It is increasingly clear in the light of modern psychology that personality develops within a social medium. Without

society there could be no individual persons. Moreover, persons realize themselves in and through the give and take of association with their fellows in groups. It is impossible, therefore, to hope to save individuals without saving the relations by which they are knit to each other and to society.

As a consequence, the concept of salvation is greatly enlarged in our modern world. From what we now understand concerning the processes by which persons live and realize themselves, it is impossible to develop rich and dependable character in isolation, great as is the necessity for some degree of detachment from the social group. The redemptive task to which religion must set itself is no longer to be confined to the reclamation of individuals here and there from a perishing world; the world itself must be spiritualized. Christianity is vastly more than social service; but a Christianity that does not have a social outlook upon life and a social passion can scarcely claim to be Christian.

The urgency of social regeneration is at once imperative when we consider the limitations, the impoverishment, and the cruel tragedy entailed upon human life by illiteracy, preventable disease, crime, poverty, the maladjustments of our gigantic machine industry, and above all by that deepest tragedy that lies upon our modern world—war.

The emphasis which is here placed upon the newer and wider concept of social salvation is by no means to be construed as minimizing the earlier emphasis upon personal salvation. Personal and social redemption are reciprocal. They are different aspects of a single undifferentiated process. Many of the

deepest and most significant aspects of religion are experienced in solitude. If on the one hand, the Christian self is dependent upon the social medium within which it develops, it is equally true, on the other hand, that a Christian society will be the result of Christian persons living an associated life and the cutting edge of social redemption is at the point where the Christian person is involved in the relations and functions of social living.

The spiritualizing of our material civilization.—The first result of applied science has been a brilliant material achievement such as civilization has not before attained. The machine that came in as a tool to aid man in his production now dominates industry, so that man seems to be attached to it and to be subordinate to it. For the time our techniques have outrun our ideals.

Neither is it surprising that quite unconsciously there has arisen with a machine-dominated industry a materialistic and mechanistic philosophy of life.

There are those who, frightened by the dominance of the machine and its attendant philosophy, feel that the way out is through the repudiation of science and the machine. But this appears to be a fruitless solution. The way out is manifestly through the spiritualization of our science and the subordination of the mechanisms of life to spiritual and human values. The spirit that produced the machines and the techniques of our day can and will master them. But such mastery will come, not through a materialistic and mechanistic philosophy, but through the spiritualizing and the humanizing of our entire life such as only religion can afford.

Already there are signs that there is a reaction from a mechanistic view of life to a more human and spiritual view. Religion never had a more fruitful opportunity or a greater responsibility during the entire course of its history than in the modern world.

The unification of society.—It is a characteristic of a developing society that as it advances in civilization it tends to become more and more specialized. With the rise of the ideals of democracy, the first tendency has been in the direction of radical individualism. In the groups that are organized around class interests, such as capital and labor, race, and nationality, there is a growing tendency toward class consciousness and antagonism. As a result, modern society is in danger of falling in pieces. There are those who believe that civilization carries in its own bosom the seeds of self-destruction. The older social bonds have tended to disintegrate. In a changing civilization new bonds must be sought that will unite society into a stable and effective social unit. Religion, being by its very nature a unifier of all values of life into a total meaning and worth of life and working upon our appreciations from within rather than as an external authority, offers, when rightly organized, the most powerful unifying social bond man possesses. How to make it effective in the stabilizing and unifying of social life is one of the most challenging demands upon modern religious education.

Religion as a social sanction.—Society may well look to science for the techniques of living, and to

ethics for the moral criticism of the ends and means. But where shall it look for the adequate motivation of social living and social effort? External authority is useless in the modern world. The motivation of life and effort must come from within, welling up within life itself.

Manifestly, the drive of human conduct and endeavor springs from desires that root in our sense of values. If, then, religion is what it is judged by the psychologist to be, the revaluation of all our values, society has in it such a motivation as it nowhere else possesses. But religion, to function as a motive of social living, cannot be formal or traditional; it must be vital and upspringing from immediate contact with the reality of life.[1]

And since religion has to do with the criticism, organization, and unification of all our values whatsoever, the way is opened through it to the reconstruction of social as well as of personal life. Here is an asset for both personal and social living which neither the church nor society as yet fully appreciates. To make religion function in these larger areas of human life is the largest and gravest responsibility of the religious educator.

[1]By external sanctions are meant those that operate from without, from coercion, and on an authoritarian basis and are not accepted by the person or the group and do not operate within the convictions of the person or group. Such external sanctions usually operate through fear or a desire for reward. They assume the form of various types of social pressure. This concept of intrinsic sanction does not at all do away with the objective world, with the validity of social standards, or with the objective reality of God. What is here suggested is that if these sanctions are only external and therefore operate through coercion, they are inadequate for vital and democratic living. To be effective, sanctions must be related directly to the experience of the person or group and be whole-heartedly accepted as impelling motives from within. And so throughout the present discussion.

AGENDUM II

THE OBJECTIVES OF RELIGIOUS EDUCATION

I. Lines of Investigation—

1. What are the functions of aims in education? Illustrate from other practical processes.
2. In the light of the historical development of aims, on what grounds should a comprehensive aim in religious education now be undertaken?
3. What should be the objectives of religious education from the standpoint of the individual learner?
4. What is the quality of an experience that makes it religious?
5. What should be the objectives of religious education from the standpoint of the church as a specialized religious institution?
6. What should be the objectives of religious education as respects society?

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CHAPTER III

THE RESPONSIBLE ADMINISTRATION OF RELIGIOUS EDUCATION

Local and General Administration

Religious education in the local church.—The formulation and execution of an effective program of religious education must begin in the local church and community. This is the operative unit where the total program of religious education comes into effective contact with concrete persons and where the work of education takes place. No matter how comprehensive and well-founded the total program may be, the entire procedure utterly breaks down if at the point of contact with concrete persons undergoing religious education the program in the local church or community is ineffective.

Religious education in the denomination.—On the other hand, religious education is much more widely extended than the local church or community. As American Protestant Christianity is at present organized, and apparently will be for some time to come, it flows into denominational molds. One of the most significant periods of the development of religious education in America was that from the end of the first quarter of the nineteenth century until the beginning of the twentieth century, when religious education developed for the most part under the stimulation and direction of the denominations. As a result of this development, nearly all the larger denominations have a complete set-up of administration, either under a department of religious education, in connection with the publication

interests of the communion or its missionary societies, or in connection with its general board of education.

Interdenominational religious education.—Since the beginning of the twentieth century, there has been a large and characteristic development of religious education on an interdenominational basis, on a nation-wide scale. In these larger co-operative movements which characterize the present, the Protestant church is beginning to find expression for its educational ideals and purposes. This larger organization will render great assistance to the local churches and the denominations in the carrying on of research, in experimentation on a large scale, in the erection of standards, and in a nation-wide promotion of the ideals of religious education. In this respect the relation of the local school and community, on the one hand, and the general organization, on the other hand, are reciprocal. Many of the most significant forward movements in religious education will doubtless continue in the future as in the past to spring up in local communities under competent and aggressive leadership. Certainly, there the fruitful experiments will be carried out. On the other hand, the larger unit of administration will increasingly develop, as it is now beginning to do, effective agencies of scientific research and experimentation and policy-formation under the leadership of carefully trained experts.

Assumptions Underlying the Administration of Religious Education

The administration of religious education, like curriculum and method, rests upon a body of as-

sumptions, all of which have far-reaching educational implications. In the light of the more recent trends in religious education, organization can no longer be thought of in terms of a mere structure within which the educational process may proceed smoothly. Organization, quite as much as curriculum or method, is an integral part of the educational situation and is itself one of the instruments of education.

Religious education is the task of the entire church. —The most fundamental of these assumptions is that religious education is the task of the entire church. In its deepest nature, education is a process of the sharing of experiences, purposes, and ideals on the part of both the mature and immature.

This being the case, religious education cannot be delegated to some professional body of specialists who will carry on this function *for* the church. The church no more than parents can escape the responsibility of living with its children and interpreting to them by attitudes and activities which it shares with its childhood the insights, the enthusiasms, the techniques of living in a religious community, thereby itself being educated religiously.

When, therefore, specialized bodies and persons are chosen to co-ordinate and direct these educational activities, it must be understood that they are serving in the capacity of understanding leaders who will utilize the educational resources of the church to the greatest advantage, but never as substitutes for an immediate, vital, and primary concern on the part of the church itself as a community.

The organization of creative group experience.—Closely related to this first assumption, that religious education is accomplished most effectively through participation in a vital religious experience within the church community, is a second—that good administration should co-ordinate and direct toward effective ends the spontaneous, creative experience of the group.

This conception of administration is quite the opposite of that which assumes that good administration should consist in programs and policies formulated and handed down for execution by an authoritative overhead body. Such a method of originating and promulgating policies has the inevitable tendency to limit creative activity to the few and to encourage a passive attitude of acceptance and obedience on the part of the many. This conception of administration has its supporting backgrounds in an autocratic conception of society and of religion. The attitudes of mind on the part of both those in authority and those who constitute the governed body are quite different from those of freedom, spontaneity, and responsibility necessary in any form of democratic living.

If, on the other hand, the church school is conceived under the pattern of a Christian democracy in which Christian experiences, ideals, and purposes are being originated and shared, and in which every member assumes responsibility and to which he contributes to the extent of his ability; if the qualities of mind that are being sought are those of initiative, critical thinking, co-operativeness, and responsibility—then a functional type of organization that stimulates a rich and rewarding experience

and co-ordinates it into effective and creative ways of working is the pattern to be chosen. In order to be educative, experience must be worthful and vital, and in order to be vital it must be responsible and creative. Repressive, authoritative instruction has too often dulled the minds of children and youth and transformed what otherwise ought to be an active, dynamic, and creative experience into meaningless and boresome routine. There is no more immediate and effective way of introducing vitality, meaning, and worthfulness into education than to admit the persons undergoing education and those administering it into responsible participation in the process itself.

From this point of view, the organization of a creative group experience does not by any means mean that this experience is to proceed without positive guidance. It means that administration will integrate into a consistent and effective movement the free and spontaneous life that is under way in the group. It means that the movement of experience shall be upward from the worthful and vital life of the group to an integrating body that will organize these ideals, purposes, and activities into a program of group action. Such a functional conception of administration calls for a superior type of positive and constructive leadership rather than for authoritative regulation.

Religious education an integral part of the entire church program.—A third assumption that is closely allied to the foregoing is that any program of religious education should be set up as an integral part of the entire program of the church, not as an isolated unit whose objectives are formulated and

carried forward without conscious relation to the total life of the church. Any form of administration of religious education that assumes that there will be two heads in the church is to be regretted. The life of the local church is a unity, and it should head up in one ranking executive, who is the pastor. This does not in any sense mean that the director of religious education is to be an assistant pastor. It means that there will be a differentiated ministry in the church, and that he will work freely in the specialized field of religious education, in closest cooperation with the pastor in whose ministry all the specialized activities of the church are brought into a unity.

But this is much more than a problem in the mechanics of administration. It is a fundamental educational consideration. Religious education, by its nature, cannot be carried on apart from the total life of the Christian community. It is an initiation into the life of that community. It takes place most advantageously, as has been suggested, through responsible participation in the interests, activities, and relationships of the community.

A comprehensive program of religious education.—A fourth basic assumption upon which any program of administration should be based is that there should be a comprehensive program of religious education for the local church as well as for each of the larger administrative units.

At this point responsible administration faces one of its most difficult problems. The present situation in the church at large as well as in the local congregation is one of confusion, waste, and educational inefficiency. In both the church at large and in the

local congregation there are at work many agencies for the religious education of children, young people, and adults. Each organization has its own objectives, its own program, its own personnel, and its own budget. The situation is further complicated for the local church by the fact that most of these organizations have their own national or international overhead to which they are primarily responsible. The inevitable result is an overlapping of objectives, programs, and personnel, with corresponding omissions in each of these items.

The present situation is the result of a historical process. Each of these several agencies grew up to meet a special need. Consequently it was inevitable that its objectives and program should be partial and unrelated to those of the others. The fact that each has rendered a significant service to childhood and youth does not compensate for the fact that as matters now stand the church has only an unplanned effort to meet the spiritual needs of those for whose education it is responsible.

Quite obviously, if the church is to have a comprehensive program of religious education, it must find a way to correlate all these agencies. If it were starting *de novo,* the problem would be quite simple. But it is not. Each of these agencies has a structure of organization to promote and carry on its work, a budget, a clientele, and organized traditions and loyalties.

The first approach to the solution of this problem is to find a basis for correlation. In the light of educational considerations it is quite clear that such a basis cannot be found in organizations or pro-

grams. Instead, it must be found in the spiritual needs and in the experiences of the children, the youth, and the adults in the various age-groups, and in the local communities where they live.

If this basis of correlation be educationally sound, two alternatives present themselves to the church. One is to approach the problem from the standpoint of the division of labor among the several agencies through co-operation. This would involve a careful factual survey of the experiences of persons in the several age-groups, of their needs, and of the opportunities afforded by existing agencies. It would involve the allocation of responsibility among the several agencies on the basis of what each is best able to contribute to the total process. The other is to recognize the fundamental character of the problem from an educational standpoint and the desirability of coming at its solution from a deep conviction of the primacy of the needs of childhood, youth, and adults, rather than from loyalty to institutions and programs that, however useful in the past, no longer meet the increasing demands of the enlarging program of religious education.

Already significant beginnings have been made in attempts at the solution of this problem. In 1922 the representatives of more than fifty agencies engaged in one way or another with the education of youth met for conference at Forest Hills, New York. This conference arrived at the conviction that the proper basis for such a correlation is the actual needs of youth in local communities. It is of the greatest possible significance that in the International Council of Religious Education, departments under the direction of trained specialists are at work

outlining comprehensive programs for the religious education of children, of youth, and of adults, based upon careful research and experimentation. It is also significant that the International Council is well advanced in building an integrated curriculum for each of these age-groups, based upon the experience of the learners. Thus ways seem to be opening for fruitful experiments in building a comprehensive program based upon spiritual needs.

The Board of Religious Education

In considering the organization that will enable the local church effectively to carry on its educational function, great attention must be given to the size and resources of the local church. Consequently it is impossible to suggest a form of organization that would be equally effective for all types and sizes of schools. The elaborateness or simplicity of the organization will need to depend upon the conditions of the local situation. What is here suggested is a general pattern for a school of 500 members. Larger schools, particularly above 800, will need to elaborate the organization, especially in the direction of divisional organization and supervisors of special interests and activities. Schools of 300 members or less will need to simplify their organization, particularly in the direction of departmental organization and the combining of functions in a few persons.

The basic unit in the administration of a program of religious education, either in the local church or in the larger units, is a central authorizing body that will co-ordinate the purposes, activities, and subsidiary programs of the church into an intelli-

gent, planned, and effective body of policies. Experience, both in the field of practical activities, such as business, and in education, suggests that this can be best accomplished through an authorizing board.

What form this authorizing body will assume will depend upon the polity of the particular communion. It may be created by the session, the board of deacons, the quarterly meeting, or the congregation itself as the case may be.

The function of the Board of Religious Education. —The Board of Religious Education is a reviewing, co-ordinating, and authorizing body. Its first and practically only act of initiative is the recommendation to the proper authorizing body of a director or minister of religious education. A sound choice at this point will go farther than any other single factor in insuring an effective program of religious education; a faulty choice will entail no end of embarrassment and difficulty.

Once the board has taken the initiative in making this recommendation, the best administrative experience would indicate that its function should thereafter become regulative, reviewing and passing upon recommendations of the director or minister of religious education as he brings them from the forward-moving experience of the group as well as from his own suggestion. Only in extreme cases, where the function of the director has broken down, should the board asume the initiative.

In its capacity as a reviewing and authorizing body, the board will appoint the supervising and teaching staff upon the recommendation of the director. If his recommendations are not acceptable

to the board in given instances, the board should wait for further recommendations from the director rather than take the initiative in appointment. It will also remove incompetent supervisors or teachers upon the recommendation of the director, for sufficient cause. In the same manner the board will authorize the course of study, the general educational policies of the church, and a financial budget for the entire enterprise and for the several departments. In this way the board will bring together into a consistent unity the various interests and purposes of the total movement of education within the church. Individual units within the total organization may not see their particular program in the perspective of the whole, as the board is in a position to do. The board thinks in terms of the entire enterprise. If the several units within the organization leave areas of need unprovided for the board will see that this neglected need is cared for. If particular units are lacking in initiative and resourcefulness, the board will stimulate and give direction to the less effective units.

Manner of selection.—The manner in which the board of religious education is selected will depend largely upon the polity of the communion. Within these divergencies, however, there will be two main procedures, depending upon the judgment of the local church as to the wisest method of procedure. According to one procedure, the board will be a committee appointed by the governing body of the congregation, such as the official board. The advantages of this method of procedure are that the coordinate relation of religious education to the other functions of the church is more immediately ap-

parent, it is possible for one regulative body to keep the entire program of the church in more perfect balance, and the officers of the church are more likely to be kept in closer and more intelligent touch with the program.

A second method is to have the board elected by a direct vote of the entire congregation. This procedure has the advantages that religious education is kept forcibly and repeatedly before the entire church, religious education tends to be emphasized as one of the fundamental functions of the church, and the election of members from the church at large to the board tends to place emphasis upon the superior qualification of the persons elected. The experience of public education has shown that better results are obtained when persons are chosen for the particular function of membership on boards of education rather than by appointment, and when persons are elected from the community at large so that they will think in terms of the entire community and not of a ward. The conditions within the church are quite different from those in municipalities where education must be protected from self-seeking political interests. The prevalent practice in Protestant churches is probably to follow the procedure of appointing a committee on religious education which is a committee of the governing board, though its membership need not be confined to membership on the board.

The personnel of the board.—Those persons should be appointed or elected to membership on the board of religious education who by personal capacity and interest, training, and experience are best fitted to interpret the educational process and to administer

it. It is desirable that they should have adequate educational training, should be acquainted with general educational practice, and should have an understanding of the present ideals and processes of religious education. Where there are professional educators in the congregation, the church will do well to utilize their professional training and experience. It is not, however, necessary that persons be educational experts to serve on the board. Experience in administration has shown that the most capable boards of directors are composed of successful laymen who are capable of passing sound judgment upon the policies submitted for review by experts. It is of the greatest importance, however, that members of the board be persons of wide outlook, progressive in their ideas of education, willing to undertake new things experimentally, and personally religious in their attitudes.

By reason of the position which the pastor occupies as the co-ordinating head of the entire program of the church, and of the fundamental place which religious education occupies in the total life of the church, the pastor should be a member of the board, ex-officio.

Terms of service.—The best interests of responsible administration are served by overlapping terms of service on the board. If all the members of the board are chosen at the same time and for the same period of service, it is possible that there might be a complete change of personnel at the close of any term of office, and, what is more serious, a complete change of educational policy and program. In view of the importance of continuity in any program involving short- and long-term policies, it is desirable

that there be no radical changes in policy because the successors of one personnel happen not to agree with their predecessors in office. If a minority of the personnel are chosen at one time for a limited period of service, it is possible to renew the membership of the board, to bring into its thinking fresh viewpoints, and to modify policies without breaking their continuity. In this way overlapping membership provides for continuity and for renewal at the same time.

The size of the board.—Experience in public education has shown that a small board is much more effective as a responsible reviewing and authorizing body than a large board. The small board makes for efficiency, makes it possible definitely to fix responsibility, and is less unwieldy. A body of from five to seven will probably be large enough to serve the needs of the local church.

A small board is less likely to invade the executive functions of the director than the large board which is tempted to carry on the functions of the director through direct committee action.

The Director or Minister of Religious Education

In addition to this co-ordinating and authorizing unit, the responsible administration of religious education will depend upon an initiating, organizing, and executive unit in the person of the director or minister of religious education. This is the active, and from many points of view the most important, unit in administration. Upon this unit, more than upon any other, the effectiveness of the program depends.

The function of the director.—The function of the director of religious education may be said to be threefold—that of organizer, supervisor, and executive.

As an organizer, it is the function of the director to make a careful study of the resources, both material and personal, at his command. He will study the church in which he ministers, the community, the institutions associated with his own, and the points of view that prevail in the groups with which he will do his work. In the light of the conditions of his local situation, including its past experience, its resources, its limitations, and difficulties, he will project a program suitable to these conditions, through a long period of time in terms of short- and long-time policies. He will start with conditions as they are and patiently work for better conditions. He will not accept present points of view or prejudices as permanent or impossible of reconstruction. One of his largest responsibilities will be that of educating his board, his staff, and his constituency in the best principles and practice of religious education. It is a fundamental part of his business to change undesirable viewpoints and practices that delay an effective program by bringing facts to bear upon the situation and by drawing upon the larger areas of experience in successful fields of religious education. He will build up confidence on the part of his constituency by undertaking enterprises that are near at hand and that can successfully be carried through, moving on patiently to more difficult and remote undertakings. As a leader, perhaps his most fundamental function will be to discover the potential interests and purposes of the group with which

he works, to inspire its members to come to grips with the enterprise through a process of responsible and creative thinking, and to give constructive direction to the spontaneous movement of experience within the group.

As a supervisor, the director is directly responsible for the teaching work of the church. This may be considered his central function. In this capacity he will discover and train his teaching staff; he will develop plans for the improvement of supervisors and teachers in service; he will establish friendly personal relations with his supervisors and teachers as a basis for constructive suggestions for the improvement of their work; he will inspire in those associated with him a professional spirit and a deep appreciation of the importance of their work. Recognizing the fundamental importance of this function, he will steadfastly refuse to allow his time and energy to be dissipated from his central responsibility by attention to items of organizational routine.

As an executive, the director will transmit to the board with recommendations the ideas and programs that, under his stimulation and direction, have arisen within the various groups in the organization. These various proposals, together with those which he himself originates, he will submit to the authorizing body in terms of policies and programs of action. When policies have been authorized, it is the function of the director to carry them through. He will place responsibility upon the various members of the staff and require from them an accounting such as he is himself prepared to render to his board. He will judge all proposals in terms of their

relation to a total and comprehensive program of religious education for the group. As head of the educational program of the church, he will represent that aspect of the church's work in relation to other institutions in the community and in the larger denominational and interdenominational educational units.

Relations to the pastor.—Too great emphasis cannot be placed upon the proper relations between the director and the pastor. As has been suggested under the assumptions of responsible administration, a program of religious education ought not to be set up apart from the program of the church, nor as an independent program within the church. To be effective, any organization must have a unity, moving up through its several departments of work to a single responsible head. Any other form of organization carries within itself the possibilities of confusion, of antagonism, and of disintegration. It will be best, therefore, for the director to think of himself as the head of a department within the church.

On the other hand, the director of religious education should not be considered an assistant pastor in the usual meaning of that title. He should receive his appointment with the clear understanding that he is the official head of the educational work of the church. The pastor should think of the director, as the director should think of himself, as a technician specially trained for his field and as responsible for the program and results of religious education. While there should be at all times the fullest and frankest discussion of the problems involved by the pastor and the director, the pas-

tor will fully recognize that religious education constitutes a specialized field and will refrain from interfering with the work of the director. Good administration requires that within that field the delegation of responsibility shall accompany the delegation of function. On his part, the director will eagerly seek the counsel of the pastor and relate at every point the special function for which he is responsible to the total program of the church. Should differences of viewpoint arise, they can usually be resolved, as between professionally-minded persons and Christian gentlemen, by conference. Should the difference be irreconcilable, good administration will require that the director yield, in matters that do not involve fundamental professional convictions, to the pastor. Should the differences be insoluble, the director should relinquish his responsibilities. Both pastor and director will be very slow to allow such critical situations to arise. In the nature of the case, there will be much overlapping of function. The director should have primary direction of all the educational work of the church while the pastor is pastor of the school in all its aspects.

The director of religious education should have an intelligent and sympathetic understanding of the work of the pastor so that he can co-operate with him and whole-heartedly support him in his work. His training should include, in addition to basic courses in the content and history of the Christian religion, general courses in the work of the parish other than those which fall directly in the field of religious education.

The pastor-director.—In many of the smaller churches, where a specially trained director cannot be employed in addition to the pastor, the most fruitful solution of the problem would seem to be through the pastor-director who combines within one person the two functions discussed in the paragraphs above. Increasingly the modern seminary is training ministers in such a way that they may have a fundamental understanding of the educative process if they are to be pastors, or that as pastors they may set up and administer a program of modern religious education. It is significant that there is an increasing demand on the part of churches that the pastor be able also to assume the responsibilities of religious education.

The author personally believes that the pastor-director offers the most promising solution of the problem of the educational leadership in most of the local churches. With the growing emphasis upon the educational approach to the development of character and the building of the Kingdom of God, many of the most forward-looking pastors are building the educational procedure into their programs. With at least the basic courses in religious education during his seminary training the pastor can bring intelligent educational leadership to his church. Many seminary students who are looking forward to the pastorate are specializing in religious education.

The volunteer superintendent.—In the still smaller churches where the pastor has not been trained for educational leadership or where his duties as pastor preclude his undertaking educational responsibility, dependence will need to be placed upon the volun-

teer superintendent. Much excellent service is rendered by volunteers of capacity and consecration who are willing to prepare themselves on a non-professional or avocational basis for this responsibility. In such cases the administrative relationships discussed above apply, with perhaps a greater degree of flexibility. It not infrequently happens that local churches have within their personnel professional public educators who are willing to undertake the direction of the educational program of the church as their contribution to the activities of the church, on an avocational basis.

The Workers' Conference

A third unit in the responsible administration of religious education is the conference of the workers engaged in the task.

Function of the Workers' Conference.—It is largely in the various groups of persons engaged in the undertaking, with the aid of the inspiration and guidance of the director, that needs are defined, ideals formulated, and programs suggested, arising out of the immediate and felt needs of the groups. Here, through co-operative thinking, purposing, and planning, some of the most vital and fundamental aspects of the process will go forward. It is at this point, where supervisors, teachers, counselors, and students are brought responsibly into the process, that the creative and educational aspects of the process arise. Under wise and competent leadership, it is here that many of the suggestions will arise that will form the basis of constructive policies to be referred to the authorizing board rather than be handed down by it authoritatively.

The workers' conference also affords an opportunity to promulgate the policies that have been authorized among the groups that will become responsible for carrying them out.

It is here, also, that much of the *esprit de corps,* necessary to any successful administration, will arise.

Types of Workers' Conference.—The Workers' Conference will be most effective in proportion as it comes to grips with specific and concrete educational problems in relatively small groups. It would seem necessary, therefore, for each department to have frequent conferences for the detailed discussion of its needs and problems.

But the school is vastly greater than any department. These specialized needs and interests need to be integrated into a comprehensive purpose and program of action. The school as a whole needs to share its experience. These ends will best be secured through an occasional conference of all the workers of the school where the larger problems of the total program are discussed and a warm and understanding fellowship is created.

Departmental Administration

In this general discussion of responsible administration, in which details of technique are left to a discussion of organization proper, a fourth unit must be included. This is the administrative set-up of the department for effective teaching operation. Here, and in the classes which comprise the department, the actual work of teaching is under way and the total program becomes effective in the lives of concrete persons.

Increasingly the department is coming to be thought of as the central unit of the school. It is in the department, which is set up to meet the total needs of all the members of a particular age-group that the correlation of all the agencies dealing with that age-group will be accomplished through a comprehensive program based upon all the needs and experiences of that age-group. It is in the department with its classes that the learners in each age-group participate responsibly in the process to the limit of their maturity, experience, and capacity. It is in the department with its organized groups of learners that life is in process of being interpreted, enriched, and controlled in terms of Christian ideals and purposes so that persons are becoming Christlike and a Christian society is going forward.

The organization of supervisors, of teachers, of organized classes, of activities should be such as to offer the most vital and stimulating situation for the accomplishment of these ends and the carrying forward of these processes. The details of such an organization belong to a discussion on administration rather than to this introductory statement of objectives and procedures.

AGENDUM III

THE RESPONSIBLE ADMINISTRATION OF RELIGIOUS EDUCATION

I. Lines of Investigation—

1. What are the underlying assumptions that should determine the character of the administration of religious education?
2. What is the problem offered by the presence of many agencies and programs of religious education, and what should be the basis of correlation?

3. What are the principles that should govern the creation and organization of the board of religious education?
4. What are the functions of the director or minister of religious education?
5. What relation should the director of religious education sustain to the pastor of the church?
6. What are the functions of the Workers' Conference?

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CHAPTER IV

LEADERSHIP IN RELIGIOUS EDUCATION

The Fundamental Place of Leadership

Leadership, the primary problem in any practical enterprise.—It is impossible to place too great an emphasis upon the fundamental place of an adequate leadership in the conduct of religious education. The church's program of religious education will never rise above the level of the capacity, the intelligence, the personal resourcefulness, and the technical skill of its leadership.

Bridging the gap between theory and practice.—In religious education there has been rapid development since the beginning of the twentieth century in theory and technique. As a result of this rapid development, theory has greatly outrun practice, so that there is a great gap between the few who are engaged in the formulation of theory and the working out of materials and techniques and the more or less inert mass of practice in the educational agencies of the church.

Thinking in terms of process.—In a problem so difficult it will doubtless greatly help to think in terms of process. It would be impossible to find anywhere a more loyal and consecrated group than the persons who are engaged on a volunteer basis in teaching religion in the churches. Many of these are capable of becoming competently trained leaders. An increasing company of well-trained young people are entering the process on a professional basis. It

should help religious educators to be hopeful and patient when they remember the long struggle which the public school has had with this problem, and what results have come from the labors of Horace Mann in his advocacy of teacher training.

The necessity for a policy.—In response to the present urgent need the International Council of Religious Education has a well-considered and effective policy of leadership training, as do most of the denominations. It remains for the local church to build into its program a policy for discovering, inspiring, and training young people who have the gifts of leadership. This cannot be left to chance interest or influences. The search for competent leaders in the local church and in the general field must be planned, intelligent, personal, and continuous. This must be something like what Jesus had in mind when he urged his earliest followers to pray the Lord of the harvest that he would send forth laborers into his harvest.[1]

Types of Leadership

This brings us directly to the types of leadership required for the formulation and execution of an adequate program of religious education.

Leadership for the local church.—The primary figure in the conduct of religious education in the local church is the *pastor.* As the head and leader of the local church, his responsibility includes that of religious education quite as much as preaching and the care of souls. The importance of the pastor increases with the growing appreciation of religious education

[1]Matthew 9:37-38.

as an effective instrument for the development of personal and social religious experience and for building the Kingdom of God.

This is quite as true in the larger churches where there is a professional director or minister of education. Even though in the ministry of the large church there is a division of labor through the allocation of religious education to a director, the success of the enterprise depends largely upon the sympathetic understanding and intelligent co-operation of the pastor as the responsible head of the church. As has been suggested, the way out in the smaller churches is through a pastor-director who has been competently trained in the principles and practice of religious education.

Associated with the pastor in the local church is the *director or minister of religious education,* whose functions were discussed in chapter iii. In the smaller churches the functions of the pastor and of the director may advantageously be combined in one person.

Associated with the director is a *staff of administrative officers,* such as the secretary or registrar, who will be responsible for the records, the treasurer, who will be responsible for the administration of the funds or who will collect and turn them over to the treasurer of the church, and the librarian who will have custody of the textbooks, the school library, and the common store of supplies.

Associated with the director in his capacity as supervisor is a *staff of divisional or departmental supervisors* who will be responsible for originating policies and enterprises in the departments over which they preside, for transmitting them to the

director, and for putting them into operation when they have been authorized by the board of religious education.[1]

Associated with the director and his departmental staffs and in immediate contact with the learners are the *teachers.* Through their own personalities and the guidance of the learning process they mediate the philosophy, the technique, the curricula, and the organization of the process to the learners. In a special sense the teacher is the cutting edge of the entire process.

Leadership in the denominational and interdenominational fields.—Beyond the local church and community, there is need for a wide and varied range of leadership—in some cases of a very highly specialized character. These leaders function in units of a national or international scope. They call for a very high order of personal capacity and training.

Among these may be mentioned first the *general administrator,* usually known as the general secretary. The functions of this officer are those described under the discussion of the director—those of organizer, supervisor, and executive—except that they are exercised on a vastly wider scale. This office calls for a high degree of educational statesmanship.

In this larger field there will be *age-group specialists* who will be concerned with thorough and accurate investigations into the experiences and characteristic qualities of children, young people, and adults in the various stages of their development, who will make an analysis of the spiritual needs of

[1]There is a growing tendency in the direction of two parallel departmental leaders—one who is responsible for administration and one who is responsible for educational supervision.

these age-groups, and who will be engaged in experiments with comprehensive programs to meet these needs.

One of the newest and most significant tendencies in religious education is the establishment of bureaus of research in charge of *expert technicians* who conduct investigations into specific problems and processes, establish standards and techniques of measurement, and conduct experimentation.

Editors and publishers are among the important general leaders of religious education because, under present organization, they are responsible for the concrete materials that are placed in the hands of local supervisors and teachers for the conduct of the educational process.

Both in the denominational and interdenominational field, the *field secretaries and supervisors or superintendents* of smaller areas, such as conferences, synods, and states, occupy an important position in mediating the ideals and purposes of local groups to the central organizations and in promoting and standardizing the educational process authorized by the central bodies.

There is no more important group in the general field than the *teachers of religious education* in the church college, the seminary, and the university. It is to them that the church must look increasingly for the professional training of its religious leaders in the local church and in the general fields.

Source of Supply

Young people at the age of life-choices.—No doubt the primary source to which the church must look for its future leadership is to its own young people

at the age when they are making their vocational and avocational choices. This would clearly suggest that the time for the presentation of the opportunities of Christian leadership as a life work should be in the Intermediate and Senior departments in the church school. It also suggests that the local training of leaders for the church school should be introduced in the form of elective courses, in the Senior and Young People's departments. Through the awakening of interest in and understanding of the task of religious education, persons at this age who do not expect to enter upon the professional forms of Christian leadership may be led to undertake it as an avocation.

The enlistment of students in college.—The church, in connection with its Christian college, has an unequalled opportunity to enlist its own young people in the service of religious education. Many church colleges now have professorships or departments of religious education where, under the best conditions, those who will be the laymen of the church of the future may acquire an understanding of the theory and practice of religious education. These laymen, returning to the church as business or professional men and women, are in a position to render an incalculable service to the church's educational program. The Christian college is not quite discharging its responsibility to the church if it is not awakening interest in and giving some preparation for this educational task.

The enlistment of laymen on an avocational basis.—One of the fruitful sources of supply consists in any number of intelligent, trained, and competent laymen and lay women who are engaged in other vocations but who, as volunteers, are glad to serve the

interests of the Kingdom of God on an avocational basis. Because of their relation to childhood and youth, many of these will render a high order of service to religious education.

Professional public school educators.—Many churches are fortunate in having in their membership or their communities professional public school educators. There is nowhere to be found a more high-minded or devoted group. There is an increasing tide of interest in character education. Many of these persons, with their professional training and experience, are glad to contribute to the church's educational program on an avocational basis.

Professional Standards

In a field so recently developed, tested standards of requirements for teachers of religion are signally lacking. After a long struggle and experimental experience, the state has to a considerable extent standardized its requirements of public school teachers, even to the extent of exchanging certification among many states with approximately equivalent standards. The church must presently take a similar step if it is to guarantee its educational product. The beginning of such a plan is now under way.

Prerequisite qualifications.—The first prerequisite of all teachers of religion is a sound personal character. Without this qualification no amount of academic or professional training could avail. This criterion should be construed not simply as the possession of a good moral character, but the possession of all the qualities that enter into the making of a sound personality—the definite integration of

impulses, habits, and attitudes around a constructive and dominant purpose.

A second prerequisite is a genuinely religious attitude toward life. No one can successfully guide immature persons in making a religious adaptation to life who does not himself have a vital religious experience.

Personal qualities.—Important as the personality of the teacher has always been, now that religious education is coming to be thought of as the development of Christian personality through a process of guiding the learner in the interpretation and mastery of his own experience, the personality of the teacher comes to be of primary importance. The service which the teacher is called upon to render under the newer techniques of religious education is that of competent leadership rather than that of authoritative instruction, and the qualities required are those that characterize any effective leadership —initiative and resourcefulness, forcefulness, poise, reserve power, quick insight into and mastery of situations, interest in people, sympathy and understanding, and ability to see and appreciate another's viewpoint.

Professional preparation.—The time has come when the church can no longer neglect the requirement of professional standards for its teachers of religion. Certainly these standards cannot be less than those required by the state of those who teach in the public school. A minimal standard which prevails quite widely in the several states is that teachers in the kindergarten must be graduates of the high school and have completed a course in a kinder-

garten training school; that teachers in the elementary grades must have had two full years of work in a standard college or have completed a normal school course; that teachers in the secondary school must have graduated from a standard college with a professional major in the theory and practice of education. Many school systems prefer college graduation in every unit of the system, with professional specialization.

It is imperative that standards comparable to these should be set up in the church at the earliest possible date. Here again, the standardization of the preparation of teachers of religion must be thought of as a process. To adopt these standards at once would immediately disqualify by far the greater part of the present teaching staff. What is necessary is a gradual approach, through a constantly rising requirement, over a considerable period of years.

The certification of teachers of religion.—This raises sharply the question whether the time ought not to come in the not-distant future when the church will require the certification of teachers of religion just as the state now requires of its teachers. This might be done by the denominations certifying teachers for their own church schools, or by the several denominations acting co-operatively. Now that the Protestant churches have an effective body for the integration and co-ordination of their purposes and programs in the International Council of Religious Education, such a plan on a comprehensive basis for the first time appears to be quite practicable. On a voluntary and co-operative basis the

Council could serve as the body acting for the denominations for the certification of teachers of religion. Such a measure would have far-reaching effects of stimulation and standardization upon local churches and communities. Such a plan on the part of the Council is already under way. The special Committee on Leadership Training has approved for experimental use a set of standards as a basis for the accrediting of church school teachers.

Agencies for Leadership Training

Meantime, both through denominational programs and more recently in co-operation with the Department of Leadership Training of the International Council of Religious Education, the Protestant churches are seeking as rapidly as possible to provide an adequate training program. There are now available several types of agencies which place opportunities for improvement within the reach of all who have a purpose to take advantage of them.

The High School Leadership Training Curriculum.—In order to begin the program of leadership at the age-level where vocational and avocational choices are being made, the International Council has projected a High School Leadership Training Curriculum. Two courses, both of an introductory character, have been used experimentally. One, "Life in the Growing," deals with the fundamental processes by which character develops. The other, "The Science of Leadership," deals in an elementary way with the fundamental principles of leadership. Other similar introductory courses are being projected.

The Standard Leadership Training Curriculum.—A standard program of training on approximately a junior college level has been co-operatively worked out by the co-operating Protestant churches. The program is worked out on the basis of units of not less than ten fifty-minute periods. Twelve units are required for the denominational and International diploma. Sixty-six courses have been projected in this curriculum, and the larger number of them are now available. For the diploma six general courses, covering the nature of the pupil, the principles of teaching, Old Testament, New Testament, the message and program of the Christian religion, and the teaching work of the church, are required. Three specialization courses, to be elected from specialized pupil study, special methods, and special organization in the several departments, are required. In addition three courses may be elected freely from a range of courses, according to the specialized interests and needs of the student. Instructors for these courses as well as the textbooks used must be approved by the denomination and, if International credit is sought, by the International Council.

Advanced courses projected by denominations and the International Council.—In addition to the Standard Leadership Curriculum, the Leadership Training Department of the International Council and some of the denominations have projected advanced courses. One, projected by the Council, is a course on the senior college level to be offered out of college in short terms of twenty weeks, under the administration of local, non-academic groups. This course is to be known as the Advanced Leadership Curriculum. As a prerequisite to entering upon this

course, the student must have had two years of college work or its equivalent and must have completed the Standard Leadership Curriculum or its equivalent. Of the eight units required for the Advanced Diploma, six general units and two specialization units are required, while two units may be elected. In connection with its central training schools, the International Council is now offering short twenty-four period courses under university instructors for persons who are college graduates. Similar advanced courses are offered in several denominational training schools.

Agencies for Leadership Training under denominational and Council auspices.—There are several types of school in which leadership training under denominational and International auspices is available.

A *local standard leadership training class* is available in many churches, held in connection with either the Senior or Young People's Department or as a special class through the week.

An intensive *five-day leadership school* is frequently held in local churches or communities, generally under denominational auspices. One unit may be completed in such a school.

The standard *twelve-day leadership school* is held in local or regional centers under the auspices of both denominational groups and the International Council. Two units may be completed in these schools, and instruction is accompanied by an enriched program of worship and recreational activities. Several of the denominations and the Inter-

national Council maintain strong central schools of this type for the training of leaders in more local schools. In these central schools outstanding specialists are in charge of the courses. In connection with these central schools there is an increasing tendency to offer advanced courses under university instructors to college graduates, as outlined above.

In addition to these shorter periods of training, there is an increasing number of *schools extending over longer periods of time.* Some of these schools extend over six weeks, some over twelve weeks, some over twenty-four weeks, and some over thirty weeks. Many of these longer schools are made possible by community co-operation where the students are in continuous residence and where more time can be devoted to the elaboration of the details of the courses. Since the time element is of such great importance in the educative process, it is obvious that much is to be gained for the program of leadership training in local centers by the extension of the length of the period of training.

College courses.—It is clear that as the program of the churches advances, the primary dependence for the training of leaders, even in the local church, must be placed upon the college and the seminary. Fortunately, in response to these newer demands, an increasing number of church colleges are establishing professorships or departments of religious education. In one communion every one of its colleges of standard rank has such a chair or department. In some of these colleges it is possible to take a

major toward the A.B. degree in religious education, as it is possible to take a major in public education for which the state will grant certification. Doubtless the churches will seize upon this opportunity to turn back into the local church an effective leadership of its educational program. In some state universities it is now possible to take courses in religious education toward the A.B. degree.

Through an adequate program of religious education the church college would in a genuine way partially fulfil its obligation as an institution of the church. No church college which fails to send back trained and effective leadership to the local churches of the constituency which it serves can claim to have fulfilled its function as a Christian college. It is under obligation to direct its students toward leadership in the local church and to provide adequate and attractive opportunities for such training.

Religious education in the seminary and the university.—One of the newest and most important trends in seminary and university education has been the establishment of departments of religious education on the same level as other departments offering graduate study for the higher degrees. In the more progressive seminaries it is possible for the candidate for the ministry to receive some fundamental training in the theory and practice of religious education. In these seminaries it is possible for a candidate to specialize in the department of religious education and to take his B.D., his A.M., or his Ph.D. degree in that field. In some universities the department of religious education is organ-

ized as a part of the school of education.[1] It is to these centers that the church is to look for the training of the teachers of religious education, of technicians in research and experimentation, and of the executives of the larger administrative units.

The Improvement of Supervisors and Teachers in Service

One of the most important aspects of leadership training is the improvement of supervisors and teachers in service. Great numbers of these are thoroughly devoted to the ideals of religious education and with proper constructive supervision could greatly improve their service. Moreover, well trained workers who enter the service either on a vocational or avocational basis need to be stimulated to continual growth, an absolute necessity of professional success. This is a part of the supervising function of the director. A number of procedures are at his disposal.

Filling vacancies with better-trained teachers.—One of the effective ways of improving the teaching staff is through the filling of vacancies with better trained teachers. In this way, in time, the entire standard of the staff may be raised.

[1]Some seminaries require of all their graduates some basic courses in religious education whether they expect to specialize in religious education or not. This requirement is based on the viewpoint that such training is necessary on the part of pastors for an intelligent, sympathetic, and positive support of the work of a program of religious education. Numbers of directors of religious education have found their efforts all but frustrated by the fact that the pastor, who by virtue of his position in the church is the natural leader and the one who sets the standard of interest for the people, does not know enough about religious education to have intelligent convictions about it or to be able to support a progressive and forward-looking program.

Constructive supervision.—Perhaps the most fundamental procedure for the improvement of teachers in service is constructive supervision. This, as was suggested in chapter iii, is the central function of the director. The constructive type of supervision is sharply to be distinguished from the negative type in the form of inspection. Supervision as inspection assumes an authoritative overhead organization which sets tasks to be performed and which follows up assignments to ascertain whether or not they have been carried through. This form of supervision, as experience has abundantly demonstrated, is educationally deadly, destroying the initiative, independence, and enthusiasm of the teaching body. The depressive effect upon the teachers communicates itself in subtle ways to the learners as well, so that the entire process loses its verve and creativeness.

Constructive supervision, on the other hand, conceives the task of education as a co-operative undertaking responsibly shared by supervisors, teachers, and learners. It provides ample room for freedom, initiative, and creativeness on the part of both teachers and learners. The supervisor becomes to his teachers what the teachers are to the learners—an understanding, sympathetic, stimulating, and experienced counselor. Constructive supervision is based upon personal relationships between supervisor and teacher. It is quite as keenly on the lookout for points of excellence to be stimulated as for defects to be corrected. Observation is followed by friendly conference in which every aspect of the teaching process is evaluated. Such supervision is liberating and leaves the teacher alert and eager to bring his

personal attitude and techniques to the highest degree of effectiveness. This spirit, in turn, communicates itself to the learners, and transforms educational routine into a living and creative process.

A self-rating scale.—Constructive supervision should lead the teacher to desire self-improvement. The most effective form of criticism is self-criticism. The objective of all supervision should be to transform the teacher into his own most stimulating and exacting supervisor.

One of the most effective instruments for this purpose is the self-rating scale. Such a scale should include such items as personality traits, attitudes, and techniques. If these are worked out co-operatively, they become self-chosen criteria for judging the teacher's own work and find their motivation in the desire of the teacher to approximate as nearly as possible an objectified ideal. Many of these rating scales are available, and may well be used as suggestions for such scales as the supervisors and teachers may co-operatively work out for their own group.[1]

Demonstration teaching.—One of the most stimulating means of improving the techniques of teachers is the observation of superior teaching. In excellent teaching, theory and technique are transmuted into an art. Abstract principles become concrete. What has seemed distant and beyond one's power becomes immediate, demonstrably possible, and alluring. Concrete reality has much greater power for inspiration than abstract principles.

[1]Cf., e.g., "Card for Rating the Efficiency of Teachers," *The Modern High School*, Charles H. Johnson, et al., pp. 400, 401. Cf. Also *Schutte Scale for Rating Teachers*, T. H. Schutte, World Book Co.

In most instances, such relatively superior teaching is available within the school itself. In other instances it is possible to discover it in neighboring schools. Visits to schools where superior teachers are at work are always stimulating.

Somewhat similar to this technique is demonstration by teachers who are not necessarily excellent, followed by the friendly criticism of their colleagues.

Educational experiments.—One of the fruitful ways of stimulating the scientific attitude of teachers toward their work is the actual conduct by the group of practical educational experiments. These should be limited in character and range to problems that are within the capacity of the teachers. Such experiments are not generally to be undertaken with a view to discovering new scientific facts, a field that belongs for the most part to trained experts. They may, however, be used to verify educational theories and techniques. In any case, they give a sense of reality to the process, and orient the minds of the teachers to the scientific method and spirit.

The self-survey.—One of the most effective instruments for the improvement of teachers is the self-survey. The use of the survey introduces the staff to the basic principles of the scientific method—discovering the facts, testing and evaluating results, reconstructing processes and programs, experimenting with new ways of doing things. Experience has shown that the survey is the most effective instrument for securing improvement in educational policies and procedures through the application of the scientific method to specific situations.

Some superintendents of public schools, like Mr. Hamilton, of New York City, have used the self-survey as a means for the improvement of teachers and supervisors with great effectiveness. Doubtless more proficient results can be secured by having experts come in from the outside to conduct the survey where precise results are the objective. But where the improvement of the personnel engaged in the task is the objective, the self-survey is preferable. Schedules for such surveys are now available.[1]

Financial Remuneration of Supervisors and Teachers

It is quite obvious that presently the church must face the problem of the financial remuneration of its supervising and teaching staff. Preparation entails the expenditure of time and money. A professional spirit in any calling depends in part upon the devotion of one's entire time and energy to his chosen vocation. The difficulty of holding teachers responsible without some form of remuneration is apparent. It is not difficult to imagine what the result would be in the public schools if they were compelled to rely upon volunteer service. There was a time when some of the communions thought it unwise and even unsafe to give compensation to ministers, but the modern church would hesitate long before facing the consequences of an unpaid ministry.

Already a beginning has been made in the establishment of the principle of remuneration in reli-

[1]For a general survey of the local church, cf. the author's *A Survey of Religious Education in the Local Church.* For more elaborate schedules, cf. such survey reports as *The Indiana Survey*, 3 vols., by Walter S. Athearn, et al.

gious education. It is accepted that in order to command the professional services of trained directors churches must be prepared to dignify the office with a satisfactory stipend. The increasing expansion of week-day religious education is rapidly establishing the principle of remuneration among teachers. Doubtless the time will come when the church will wonder how it managed so long to carry on its work of religious education on the basis of the devoted service of volunteer workers giving such marginal time and energy as they could from their already crowded lives.

Much as the remuneration of trained supervisors and teachers is to be desired, it is to be hoped that the time will never come in religious education when properly prepared persons in the community may not find a significant place in the religious educational program for the rendering of service to the cause of Christian nurture on an avocational basis.

AGENDUM IV

LEADERSHIP IN RELIGIOUS EDUCATION

I. Lines of Investigation—

1. What is the function of leadership in any practical process? Illustrate.
2. What are the types of leadership in religious education?
3. What are the sources from which leadership in religious education is to be recruited?
4. What should be considered adequate professional standards for leaders in religious education?
5. What agencies are available for training the leaders of religious education?
6. What means are available for improving teachers in service?

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14530

CHAPTER V

THE CONTENT OF RELIGIOUS EDUCATION

When religious education is conceived as the development of Christian personality functioning through a Christian institution and the spiritual reconstruction of society, rather than as instruction in a body of knowledge, the inculcation of predetermined ideals, or training in predetermined habits, one's conception of the content and method of religious education is at once profoundly affected. If religious education is thought of as a process of instruction, then the content will consist of an organized body of subject-matter about religion. If it is thought of as a process of inculcating predetermined ideals, then the content will consist of a list of traits arrived at by a consensus on the part of adults or by an analysis of adult activities. If it is thought of as training in predetermined habits, then the content will consist of a list of habits arrived at by adult judgment. If, on the other hand, religious education is thought of as the achievement of an aware and effective Christian personality, then the content of religious education is the experience of the learner as it undergoes enrichment, interpretation, and control in terms of Christian ideals and purposes. From the standpoint of both content and procedure, which from this point of view now become inseparable, religious education is actual experience under guidance in living the Christian life.

The content of that experience becomes the curriculum while the procedure of that experience becomes method.[1]

Persons Realize Themselves Through Experience

As was pointed out in chapter ii, under the achievement of Christian personality as the basic objective of religious education, persons realize themselves through the experiences which they have. This fact becomes the basic consideration in constructing both the philosophy and the practice of religious education.

As was there pointed out, personality is not a given and fixed thing, but a process, a becoming, a constantly changing result of growth. It is through this fact of change that the reconstruction of personality is rendered possible. But change merely as change is not necessarily significant. It may lead nowhere in particular, or, under unfortunate conditions, it may result in the disintegration of personality. It is when this process becomes conscious, when it is brought under understanding, when values are discovered in it, when purposes are formed that are significant, when the process is brought under control, that the personality that results from it becomes an achievement.

And, as was there suggested, the self is by nature active, outreaching, and controlling, within the limits of its power, in its attitude toward its world. If, now, we add to this consideration the

[1]For a more detailed statement of this conception of the curriculum, cf. the author's *The Curriculum of Religious Education*, Scribner's, 1926.

fact that persons are being prepared to live effectively in a democratic society, it becomes impressively clear that education cannot be a process imposed from without. Neither can its outcomes be predetermined by an adult society. Neither can its motivation rest upon sanctions external to the person. Persons must become conscious of their own experience in its larger social and historical setting, they must themselves arrive at an understanding of its meaning, they must themselves discover by vital processes of thinking and appreciation the Christian outcomes, and they must themselves get hold upon the factors that lead to control. It is just at this point that the difference between education as training and education as achievement emerges. And it is perfectly obvious that the significant trends in modern education are away from education as training toward education as achievement.

This does not by any means mean an unguided experience. The immature have neither the capacity nor the experience to cope with the novel and complex experiences which life presents without assistance. It is just as unsound educationally to allow youth to grope its way blindly through experience, with the waste and perils which such a process involves, as it is for an adult society to impose its predetermined outcomes, standards, or traditions upon the oncoming generation. Education is a co-operative enterprise in which both youth and organized adult society participate. These two aspects of the process are brought together through guidance, the detailed discussion of which must be deferred until chapter vi. It is only pointed out

in this connection that guidance must take place within the range of the learner's ongoing and expanding experience.

So that, as it was a faulty judgment that could place subject-matter at the center of the educative process, so now, as a result of a reaction from a subject-matter centered curriculum, it is a faulty judgment to locate the center of the educative process in the child. On the basis of these assumptions, the center of the educative process is the point at which current personal and social experience and racial and historical experience meet, and where each undergoes reconstruction in the light of the other.

Experience Arises Out of the Adjustment Process

If, then, the content of religious education in the form of curriculum is the experience of the learner as it undergoes enrichment, interpretation, and control in terms of Christian ideals and purposes, it becomes necessary to inquire into the nature of experience and to analyze it into its constituent factors so that a way may be found for the learner to deal with it intelligently and purposively under the guidance of wise and mature counselors.

Experience arises out of the adjustment process.— The most fruitful approach to the understanding of experience is through the recognition of the fact that it arises out of the process by which growing persons adjust themselves to their world.

That adjustment is in part to the material aspects of their world—to the forces and processes of nature. It is out of this adjustment that man has ac-

quired his insights into the natural world in the form of his natural sciences, such as geology, physics, chemistry, and biology, and his control over such practical processes as medicine, engineering, manufacture, and aviation.

That adjustment is in part to the personal and social aspects of his world—to persons, to social groups, to the accumulated ideas, customs, institutions, and achievements which, together, constitute civilization. Moreover, because man has left his mark so deeply upon nature through long millenniums, it is all but impossible, within the limits of civilization, to find even physical aspects of the world that do not bear the traces of man's activity. It is out of this adjustment to the personal and social aspects of his world that man has acquired his insights into his own nature, into society, into the historical process, and into the nature of culture, in the form of his social sciences such as anthropology, economics, psychology, history, and religion, and in the form of his fine arts, such as literature, music, and art.

Moreover, it is in this adjustment to the personal aspects of his world that man discovers the deeper meaning and worth of life in terms of its total significance as it is related to God as the Supreme Person. It is in terms of its relation to God that man finds the highest and most spiritual meaning in his world of both things and persons.

Man and his world are reciprocal.—Moreover, the relation between man and his world is reciprocal. It is through the impact of man's thought and purpose upon the material world that it is changed. It

is through seeking to understand his world and to control it that man discovers himself and comes into possession of his powers to understand, to think, to criticize and organize his values, to form purposes, and to utilize his resources for achieving them. At the beginning of his career man, himself primitive and undeveloped, faced an equally primitive and undeveloped world. The development of its resources awaited the imagination, the ingenuity, and the creative effort of man, while man's potential capacities developed as he organized its resources, overcame its obstacles, suffered defeat before it, and wrested achievement from it.

The nature of experience.—By coming at it in this way it is not difficult to understand the nature of experience. It is out of these adjustments to his world that man derives his insights into the nature of his world and of himself; it is here that he perceives the meanings of his world and of life; it is here that he discovers his values; it is here that he forms his attitudes and develops his purposes. It is here that he overcomes and undergoes. Here are the roots of his joy and of his sorrow. These events, these meanings, these achievements—these together constitute man's experience.

And what occurs on the vast field of history in the experience of the race occurs within narrower limits in the experience of each growing person. For him, as for the race, life is an adventure of discovery. His experience will be rich and fruitful in proportion as he discovers meanings and values in the adjustments he makes to his world.

The Pattern of the Adjustment Process

The nature of experience will be still clearer if we analyze the adjustment process out of which it arises into its constituent factors. Moreover, an understanding of these factors will make it possible to develop a technique not only for interpreting a given experience, but also for bringing it under control.

When an experience as an adjustment process is analyzed for its factors, it is discovered that there is a basic pattern to all experiences. This pattern consists of a situation, a response that is made to it, and a "bond" that unites the response to the situation so that when the situation occurs the characteristic response will tend to appear. It is out of our responses to specific situations of many kinds that our knowledge, our attitudes, our habits, our ideals, and our purposes emerge. These situations and the responses that are made to them are the "stuff," or content, of experience. The control of any experience will come from the intelligent and purposive management of these factors in the pattern of any given experience.

The situation.—By a situation is meant any stimulus or organized group of stimuli in our world that is capable of evoking a response from a person. A situation may be very simple, as when we respond to falling rain by carrying an umbrella. It may be very complex, as when a young man is confronted with the problem of choosing a vocation, where the need of society and his own capacities and inclinations need to be considered. It may be almost purely physical, as when a bright light blinds the eye; or

aesthetic, as when one looks upon noble painting or architecture or listens to noble music; or intellectual, as when one is confronted by the intricate and elusive factors of a difficult problem. Very few situations are simple. Most of them, when viewed in their proper setting, are complex—some of them extremely so.

The response.—By a response is meant any reaction which persons make to any given situation. Responses, like situations, extend through the widest possible range of simplicity and complexity. Thus a response may be almost entirely motor, as when one quickly withdraws his hand from painful contact with a sharp or hot object. Or it may be chiefly emotional, as when one sorrows over the death of a beloved friend or stands enraptured by a glorious sunset or a painting, or listens to a symphony, or is hushed into reverent silence in the presence of the mystery of the universe. Or it may be chiefly intellectual, as when one is engaged in scientific research or seeks the solution of an intricate problem in social living. Or, in its most complex form, the response may include the motor, the emotional, and the reflective aspects, as when one faces a problem that involves thinking, appreciation, and the carrying out of a long-time program of action. A simple and elemental response may occupy but a brief and passing moment; a complex response may continue through days or even years before it arrives at a satisfactory completion.

Responses may be made to total or gross situations, as when one has a blurred impression of the general trend of the stock market; or they may be

very detailed as when an analyst searches for very specific details in trends upon which to base a forecast. All of the higher responses, such as those involved in accurate scientific thinking or in forming moral judgments, are of this analytical and discriminating type.

The bond.—The term "bond" is merely a symbol used to designate that something, as yet not fully understood by psychologists, in man's mental nature by which situations which are presented are so attached to responses that when a situation is present a response is made to it and by which when a situation again occurs the same response tends to be made to it.

An analysis of human experience indicates that there are several types of "bonds" by which responses are attached to situations. These fall into two general classes, the mechanistic and the reflective-purposive, although there is a great deal of overlapping between the two types. In thinking of either of these types the student must keep continually in mind the fact that the term "bond" is nothing more than a convenient symbol for designating a relationship the nature of which is not yet known.

The mechanistic bonds are of two primary types, the reflexive and the instinctive. A reflex occurs when a perfectly definite situation affecting a limited part of the organism is followed invariably by a perfectly definite response. The closing of the pupil of the eye in the presence of bright light, the characteristic knee-jerk when an object is applied just below the knee cap, the withdrawing of the

hand from painful contact with a sharp or hot object, the flow of saliva at the sight of desirable food, are all instances of the reflex. If, on the other hand, the response is to a less definite situation and is itself less definite, but recurrent, unlearned, and for the most part unconscious, it is termed instinctive. The well-known unlearned actions of securing food, those connected with sex, those concerned with self-preservation, those involved in fighting, are all instances of the instinctive response. It should be remembered, of course, that it is very difficult to distinguish between the learned and unlearned elements in the instinctive response. The specific patterns of activity by which these impulses find expression are, in many, if not most, instances taken over from the group. Thus the impulse to secure food conforms to types of food and manner of eating which the child learns from the social group. It should be added, however, that in the light of the trends of modern psychology there is a tendency for the instincts to disappear as a separate type of responses, the tendency being to account for them in terms of integrated reflexes. So that the tendency among those who hold to a mechanistic view of human behavior is to account for behavior wholly in terms of mechanical reflex. These mechanical responses, whether reflexive or instinctive, are organized at birth. They are unlearned and for the most part unconscious. In fact, thinking about them or attempting to control them tends to interfere with their smooth working.

Habit may be considered a secondary mechanistic bond. Once connections are formed between situa-

tions and responses these connections are strengthened by habit. Even connections that are formed by reflective thinking and conscious purposing may be mechanized by being reduced to subsequently unconscious habits. Great economy in dealing with the routine matters of living is gained thereby. In this latter case, habits become instruments for carrying out the results of purposing and thinking. As such they may be modified or cast aside if and when they cease to further these ends.

These mechanistic bonds are characteristic of animal behavior. Beyond question they are involved in large areas of human behavior. To be convinced of this one has but to reflect upon the daily routine of his acts and to take into account what is increasingly known concerning the action of the various glands of internal secretion upon our actions and moods. But in the minds of many, human conduct is by no means accounted for in terms of mechanistic behavior. Mechanism does not seem to take account of all the facts of human experience. It is characteristic of human experience that it faces novel and complex situations in a changing world that involve conflict of impulse with impulse, of impulse with habit, of habits with habits, of habits with ideals and systems of desires, of any or many of these with an organized and dominant purpose. These situations involve delay, choice among many possible outcomes, reflective thinking, the criticizing of values, the forming of purposes, and the execution of conscious and purposed plans of action. In the presence of such involved and baffling situations the mechanistic bonds break down. The determination

of what responses shall be made to certain situations at this human level is the result of a process of thinking, of evaluation, of purposing. In the light of the situation, of the experience of the person, and of the best experience of the race responses are consciously made to specific factors in an analyzed situation; that is, the situation is itself reconstructed. And the response that is made is consciously selected from among many responses according to intelligently understood facts, in the light of ideals and purposes, and with reference to self-chosen ends; that is, responses are joined to situations by thinking and choosing. This bond we have called the reflective-purposive bond.

It will thus be seen that from this point of view it is impossible to account for human behavior in any case on the basis of mechanism. Much less is it possible to account for religious attitudes and conduct in terms of mechanism. Religion is by its fundamental nature concerned with values—the total criticized and organized values of life in terms of its relation to God. Thus, while the facts demand that religious education must not ignore the physical mechanisms of human experience, its work must be accomplished primarily at the level of thinking, of evaluation, of ideals, of purposing.

The Content of Religious Education

Thus it becomes clear that religion, as was pointed out in chapter ii, is a quality of all experience whatsoever, rooted in the very heart of every adjustment process and inseparable from it, not something apart from experience.

The entire range of normal experience.—Consequently, the content of religious education consists of the entire range of normal experience involved in day-by-day living in the manifold relations and functions of personal and social life. It involves the whole of life, not a segment. It consists in imparting the religious quality of thinking through every significant situation, of evaluating it, of forming purposes regarding it in terms of its relation to God and of God's relation to the entire material and human process that constitutes our universe. The function of religious education is to make the person conscious of God in this whole adjustment process out of which his experience emerges, and to condition his experience in the light of that relationship.

Raising the learner's experience into consciousness.—The first step in this process is lifting the learner's experience into consciousness, so that it will be reflected upon, analyzed, and evaluated. Otherwise his experience will run smoothly on without his even being aware of some of the most significant situations involved in living or of their far-reaching implications. The techniques for doing this will be discussed in chapter vi.

Getting the learner's experience interpreted.—Once it has lifted the experiences of the learner into sharp consciousness, it is the function of religious education to assist him in interpreting them so that he will see what they mean in terms of Christian ideals and purposes. Thus when an experience is set in the light of tested facts in the laboratory, it takes on scientific meaning, as when an experiment is performed in the combination of chemical compounds

or in the demonstration of the manner in which light is transmitted. When an event is set in the light of social relationships it takes on social meaning, as disease is seen to be not only a matter of the disintegrating of cells in the human body, but as the spreading of contagion among social groups, thus endangering the lives of whole communities. When set in the light of noble enjoyment, an experience takes on the aesthetic quality, as when one enjoys the ravishing beauties of a glorious sunset or the lovely changeful colors on a broad expanse of water. So also an experience takes on religious and Christian meaning when it is set in the light of one's vivid sense of his conscious and personal relation to God and of the ideals and purposes of Jesus. When placed in that setting, the simplest experiences of daily living, to say nothing of the more complex and weighted experiences, take on a deep Christian meaning.

Helping the learner to discover the factors of control in his experiences.—It is not enough, however, that these experiences of the learner be interpreted. They must be brought under conscious and purposive control if they are to issue in the Christian conduct of life. Only in this way can desires, attitudes, knowledge, and skills of growing persons be organized into dependable ways of living. But in order that the learner may get control of his experience, it is necessary that he be able to analyze it, that through understanding he be able to lay hold of the factors that determine it, that he be able, under the guidance of wise counselors and with the help of the best religious experience of the race, to

bring it into conformity with the ongoing purpose of a developing religious experience. The techniques for securing both the interpretation and the control of experience will be discussed in such detail as space permits in chapter vi. It is through these processes of interpretation and control that the gradual and continuous reconstruction of experience in the direction of the worthful goals of effective religious living is accomplished. Too long, religious education, and for that matter education of any type, has been concerned chiefly with understanding; no education is complete until it has passed through understanding to the practical conduct of life. Effective living is the crown and the end of education. The final step by which religious education must be judged is the degree to which growing persons use their knowledge and their ideals in ordering their lives in Christian ways.

The Specific Content of the Curriculum

In view of the analysis of experience into its component factors, it is now possible to answer the question, Of what does the curriculum of religious education consist? Or, since it is no longer possible to separate content and procedure when the mastery of concrete experiences is involved, What is the curriculum content of religious education as distinguished from curriculum procedure?

When the curriculum is conceived as the experience of the learner as it undergoes enrichment, interpretation, and control in terms of Christian ideals and purposes, it is clear that the content of the curriculum consists of three elements.

The situation itself.—When the curriculum consists of an experience undergoing enrichment, interpretation, and control, it is clear that the first element in the content of the curriculum is the situation itself, out of which the experience arises in the form of a meaningful response. The situation presents a number of factors, on the one hand, and a number of possible outcomes among which choice must be made, on the other hand. We may take as an example a race situation to which adjustment needs to be made. On the surface such a situation may seem very simple, but on analysis it becomes very complex. The danger in adjusting one's self to a race situation is that it shall remain apparently simple, with no sense of a deep and difficult problem involved. But in reality all the facts of anthropology are involved, all the facts of racial differentiation and development, all the facts of racial cultures and racial mental patterns. These are all there in the situation; the business of education as guided experience is to see that they are not overlooked or the wrong ones not responded to. The same is true with reference to the possible outcomes. One who has been reared with certain prejudices concerning the fact of race is likely not only to overlook the essential facts about race, but he is likely to overlook some, perhaps the most important, of the possible outcomes. Reflection in the light of the facts suggests that one could fear the member of another race, that he could avoid him, that he could hate him, that he could make the best of him, or that he could respect him as a person and treat him with brotherly love. Persons who fail to take the situa-

tion adequately into account, to analyze it, to search for the essential factors, to make discriminating selection of the right factors, are certain to go wrong in their responses. All effective thinking goes back to discrimination regarding the situation itself. So does moral thinking. It is not enough that in moral and religious conduct persons mean well; they are under moral obligation to size up their situations in the light of all the facts and to act with discerning judgment concerning them. Persons who fail in rightly handling their situations go completely wrong in every subsequent step of conduct.

The past experience of the learner.—When the curriculum is conceived as an experience undergoing mastery, the second element in the content of the curriculum is the past experience of the learner. As was suggested above, what the person sees in the situation is largely due to the set of mind given by the past experience of the learner in the group of which he is a part. In the course of his past experience he has acquired certain bodies of knowledge, he has developed certain attitudes, he has formed certain habits. Much of his knowledge is partial and some of it is erroneous. Much of what he accepts as truth consists of certain points of view and certain prejudices which he has inherited from his group. All of this needs to be verified and corrected. But in the meantime, his past experience is his first resource in dealing with his new experiences.

Moreover, much that he already possesses is true and valid and is useful in helping him accurately to interpret and to control the new situation. The

first thing we all do in the presence of a new situation is to capitalize the resources of our own past experience.

Racial experience.—The third element in the curriculum as experience undergoing mastery is the historical experience of the race. The race has had a much longer and wider collective experience in dealing with the situation which life presents than the individual. As a result there have been slowly accumulated through the patient centuries vast stores of facts, of meanings, of values, of techniques that are available for the use of those who are facing similar situations for the first time. It is this accumulation of racial experience that makes it unnecessary for each individual or for each generation to begin all over again each time a situation has to be faced.

All of this racial experience was at one time current personal or social experience. This is why it is capable of throwing light upon similar present experiences and of yielding the factors for their control. There is a great difference, however, in the form in which racial experience exists as compared with current experience. Current experience is genetic, moving from one point to another, the latter growing out of the former. It is consecutive and continuous. On the other hand, racial experience exists in an accumulated, systematized, and, for the most part, in symbolic form—in books, institutions, monuments.

In our racial adjustment, it is to this vast fund of historical experience that we go for facts, for experimental solutions, for the standards of conduct

that have been discovered through many centuries of dealing with this problem. Here we learn the character of race, its origin and development, the rise and development of ethnic cultures. Here we discover those appreciations of members of every race which can only come from some adequate knowledge of the unique capacities of the several races and their aspirations and achievements.

So, as it turns out, this historical experience, which under the older conceptions of the curriculum as knowledge constituted practically the sole element of the curriculum, now becomes the third element in the curriculum when it is thought of as experience undergoing enrichment, interpretation, and control. Making racial experience a part of the curriculum rather than the whole of it does not, however, lessen the importance of knowledge in religious education. Knowledge now assumes a new and vastly more important rôle. It becomes necessary for the understanding and control of experience. Consequently, there is a new and compelling incentive for searching the experience of the past as an indispensable resource for the furthering of experience. Thus, in the field of religious education the Bible as a record of religious experience on the part of many generations and individuals in the widest possible range of situations, will continue to occupy a place of primary importance, supplemented by other records of religious experience and every available fact that is capable of throwing light upon the central meaning and reality of the universe.

Only it must be pointed out that this accumulated historical experience differs greatly in worth. Con-

sequently, it must be evaluated and selected with great care. Without attempting to elaborate them, four criteria may be suggested for the selection and use of historical experience. First, it must be relevant to present experience. Many of the situations as they existed in the remote past do not exist today. Life has moved beyond them. Knowledge concerning these irrelevant records can have only an antiquarian interest. Second, they must be judged with reference to the moral and spiritual levels upon which they arose. In no body of literature is there a more continuous record of the historical development of a people than of the Hebrews from the most primitive social organization and culture in the Old Testament to the close of the Old Testament era. As was to be expected, various portions of that record have risen from varying ethical and spiritual levels, corresponding closely with the social organization of the people—from the primitive nomadic kinship life, through the period of migration and conquest with its militaristic ideals, through the period of settlement on the land and of nation-building, to the period of international conflict and of national decline. During these successive periods the concept which the Hebrews had of God changed and enlarged as God revealed himself through the medium of their expanding experience, from a tribal conception of God, a militaristic conception of God, the conception of God as the author of laws and institutions, to the conception which the prophets had of God as a universal, spiritual, ethical, and monotheistic being. To use these concepts of the Old Testament without reference to these advancing

spiritual levels would be to misrepresent the conception of God to the mind of children and youth. When viewed in this historic light, what from a static view seemed to offer insoluble difficulties now presents a constructive approach to the understanding of the God of our Lord and Savior Jesus Christ who was himself most careful to make these discriminations as to historic levels. Third, the religious ideas, the ethical ideals, and the spiritual outlook of these records of racial experience must be judged with reference to the type of social organization and the stage of culture which they are designed to serve. Thus the religious and ethical ideals of a primitive tribal society or of a group passing through a militaristic stage of culture are not at all adapted to the demands of a modern democratic way of life. Fourth, for Christians these historical experiences take on new significance when they are judged by the standards of Jesus. How far do they approximate his understanding of God, his assumptions concerning the meaning of life, his purposes concerning the Kingdom of God?

These three elements—the situation, the learner's past experience, and racial experience—constitute the materials with which the learner deals in bringing a particular experience to a Christian outcome. The outcome is not, therefore, to be considered a part of the curriculum in any given experience undergoing solution. After the outcome is arrived at, it becomes a part of the learner's past experience and of racial experience and therefore curriculum content for the solution of subsequent experiences.

Procedures in Constructing an Experience Curriculum

Within the limits of space it is impossible to discuss in any detail the processes involved in the construction of a curriculum based upon the experience of the learner as it undergoes enrichment, interpretation, and control in terms of Christian ideals and purposes. Obviously, they are vastly different from those involved in constructing a curriculum composed of subject-matter, predetermined ideals, or predetermined habits.

The first step is the discovery of the experiences of growing persons at the various levels of development.[1] This is to be accomplished by processes of research. Some of the techniques suitable to such a discovery are an analysis of the human relationships and functions involved in the process of living, the recording of unit experiences involving situations and the responses made to them, the gathering of life histories, interest analysis, activity analysis, and the statement by growing persons themselves of the problems which they face.

Once these experiences have been ascertained, a process of selection for actual teaching use is necessary. It is impossible to deal with all the concrete situations even if it were desirable to do so. So those must be selected that are typical, that involve the great fundamental problems and appreciations, those that present the greatest difficulty of mastery, those where breakdowns are most likely to occur, and

[1] By levels of development the author has in mind not only age, but intellectual, social, and physical maturity and experience. The level of development in any given person will be determined by the interaction of all these factors.

those that are continuous with a forward-moving and enlarging experience.

When these fundamental experiences have been selected with reference to the criteria suggested, they must be treated in such a way as to offer stimulation and guidance to teachers in actual contact with children, young people, and adults, so that they will be able to help the learners to discover for themselves what are the significant experiences which they face in local situations, and so that they may assist their groups in mastering their own experiences in Christian ways. In the process of dealing with these experiences the curriculum will provide ways for exploring, evaluating, and utilizing the learner's own past experience as a second element of the curriculum. It will also collect and classify the rich and significant racial experience in the Bible, in literature, in science, in history, in biography, in art, and in the recorded achievements of the race, so that it may be available to the learner as the third element in the curriculum. Consequently, such a curriculum will be more of a method guide for teachers and learners than a formal body of content material.

AGENDUM V

THE CONTENT OF RELIGIOUS EDUCATION

I. Lines of Investigation—

1. How is experience related to self-realization?
2. What is the nature of experience?
3. What is the pattern of experience? Illustrate.
4. From this point of view, what is the curriculum of religious education?
5. Into what constituent elements does the curriculum analyze?

6. What are the procedures involved in the construction of an experience-centered curriculum?

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CHAPTER VI

THE METHOD OF RELIGIOUS EDUCATION

In discussing the content of religious education in terms of everything with which one deals in mastering an experience—the situation itself, the past experience of the learner, and racial experience—it was very clear that at every point we were invading the area of method. This was true to such an extent that it was seen that both content and procedure were integral parts of the curriculum. As a result, we really are no longer able to speak so much of curriculum and method, as of curriculum content and curriculum procedure.

Subject-Matter and Method Inseparable

This is true because when religious education is thought of as the experience of the learner as it undergoes enrichment, interpretation, and control in terms of Christian ideals and purposes, content and method become inseparable. The content is the "stuff," the material, of the experience with which one works, while method is the way in which one deals with the material. They mutually determine and condition each other.

This inseparable relationship of subject-matter to method becomes very clear when we consider their relation in any practical process. The content of plumbing, for example, consists of the frozen pipe, its relation to the entire water system, the suspended and excited activities of the discommoded family,

the pieces of pipe brought for repair work, the tools for cutting and threading pipe, the joints for joining the new pieces of pipe to the system, the lead for preventing seepage through the newly cut threads, etc. The method of plumbing, on the other hand, consists of the way in which the plumber sizes up the situation, decides what needs to be done and the best procedure for doing it, the cutting and threading of pieces of pipe for replacement, the covering of newly cut threads with lead, and, in due time, the rendering of an adequate bill!

The management of experience is no less a practical process. The person is dealing with concrete facts, and he is dealing with them in specific ways which may be more or less efficient. This was true only in a remote sense when education was thought of as instruction; it is intensely true when education is thought of as the practical conduct of life.

The Herbartian Technique

Subject-matter and method separate.—When education was conceived after the Herbartian manner as the transmission of bodies of historical subject-matter through instructional techniques, subject-matter consisted of highly organized and more or less mutually exclusive bodies of knowledge—arithmetic, geography, history, literature, spelling, the Bible, the history of the church. Method, on the other hand, was considered a more or less separate matter that could be set up on its own account and studied out of relation to any body of concrete subject-matter.

The five formal steps of the Herbartians.—As a consequence, the Herbartians worked out a very ef-

fective technique of instruction under the well-known "five formal steps of teaching." These steps constituted the procedure of "general method," with reference to which adaptations were made in the case of particular "subjects" under the term "special method."

The five formal steps were: preparation (calling up similar past experience in the learner, proceeding from the known to the unknown); presentation (clearness and vividness in the presentation of new subject-matter); assimilation (the thorough working of the new material into the organized body of knowledge already in the mind); generalization (the formation of clear and adequate concepts and the attachment of a proper symbol thereto); and application (the use of the newly acquired knowledge in new situations for the sake of further clearness and mastery). To these steps long experience in their use would add nothing, unless it should be the step of verification after the step of generalization.

A New Technique Needed for the Mastery of Experience

For the purposes of instruction this technique is unsurpassed. But when the objective of education is thought of as the achievement of intelligent and effective personality through the enrichment and control of the experiences by which persons realize themselves, the Herbartian technique proves no longer adequate. The educative process must be approached in another way, and that approach demands an entirely new technique.

The conditioning of responses.—The older technique of instruction concerned itself almost entirely with the bonds of the learning process, chiefly in the form of prompt and accurate recall of what had been previously learned. The technique necessary for the achievement of personality through the intelligent and purposive control of experience is concerned not only with the "bonds" that unite responses to situations, but with the making and reconstruction of responses in the light of significant facts, of tested values, and of purposes, and with the selection and reconstruction of situations themselves.

So that what we have is really a procedure for the conditioning of responses which persons make to situations. By this process responses are modified and remodified until they are judged to be Christian, and then reduced to dependable forms of conduct. This conception is far removed from the earlier and limited mechanistic conception of the conditioned reflex. The reflex is conditioned, as in the case of Pavloff's famous dog, by substituting one stimulus for another after they have for some time been associated, with the result that when the substituted stimulus is presented the same reflex will be secured. Thus Pavloff's dog's mouth watered at the sight of meat. Then when meat was presented to the dog a bell was rung. After a time the bell was rung without the meat being present, with the result that the dog's mouth watered just the same. In the same way persons who have had, let us say, a disagreeable experience associated with the scent of violets may be made ill by the mere odor of violets.

But conditioning on the level of human experience is much more complicated than this. One may respond to a situation *en masse* in a confused way and without discrimination with reference to possible outcomes, and in accord with primitive, undisciplined impulses. But by the utilization of the resources of man's human nature, it is possible so to condition the whole process of situation-response that the response consciously sought will be utterly different from the unconditioned response. The response is conditioned by calling attention to or discovering new factors in the situations, by calling attention to or discovering new possibilities in the response, by criticizing and evaluating the different possible outcomes, and by choosing the outcome most in accord with the person's ideals and purposes. In its most radical form the conditioning of the response may go as far as the reconstruction of the situation itself, as in preventive medicine where bacteria are destroyed or in social reform where the causes of poverty in economic maladjustment are removed by an equitable distribution of the results of production.

Self-conditioning.—Only, in vital education the process of conditioning must be lifted to the level of self-conditioning. The modification of responses on the level of the conditioned reflex constitutes training. The conditioning is done by some one other than the person so that he is wrought upon by influences external to himself. Obviously, in the earliest stages of growth much of the conditioning process must be brought about by others, for the reason that the immature child has neither the

knowledge nor the experience to condition his own experience. But, if personality is to be conceived as an achievement, just as rapidly as the capacity of the learner will permit, he must himself consciously, intelligently, and on purpose modify his own responses in accord with self-chosen values and purposes. This is vital education.

Reconditioning.—As a matter of fact, however, much of the conditioning that needs to be brought about through vital education must be *re*conditioning. One is born into a group which has its points of view, its *mores,* its sets of values. In earliest childhood these social attitudes and judgments are simply taken over without criticism or evaluation. They have already conditioned the child's attitudes toward the situations which life presents to him, so that he perceives only a specialized aspect of any given situation, such as race, the economic process, denominational affiliation. And when there is added to this conditioning influence of his group the influence of the child's accumulating experience, by the time he reaches the maturity that makes it possible for him to think and choose for himself, he already has a highly organized and selective body of attitudes, prejudices, and habits of life. One of the chief functions of religious education is to secure the criticism and reconstruction of these previous conditionings.

The conditioning process should begin with early childhood.—One of the most significant findings of modern psychology is the fact that these conditionings reach back into the earliest days of the child's life. There are those who believe that the funda-

mental attitudes and patterns of conduct that will dominate the life of a person are formed before the end of the third year.

This places a great responsibility upon those who are charged with the ordering of the early years of childhood, chiefly upon parents and other members of the intimate face-to-face groups. Religious education must reach back into the earliest adjustment processes and condition them in such ways that they may lead to open ways for the person to face the situations which life will present in responsible years without the hampering of contrary conditioning and with the help of a favoring religious attitude.

The conditioning process illustrated.—It will make the process of conditioning clearer if we trace through step by step the process in connection with one situation which young people face, say that of choosing a vocation. If this adaptation is left wholly unguided, experience has shown that it is likely to be made blindly, in accordance with some uncriticized impulse, a limited range of vocational knowledge or opportunity, a drift in the group of which the person is a member, or by the merest chance. Or, if the person has knowledge and opportunity, his choice may be made on the most pagan and selfish basis of opportunity for economic returns or social prestige.

The first step in the conditioning process will consist in helping the youth to discover the factors involved in so complex a situation, such as the range of vocational opportunity, the capacities and technical education required for success in a given vocation, the expected remuneration, the degree to which certain

vocations are under- or over-manned, a thorough knowledge of his own endowment of interests and specialized capacities. A knowledge of all these factors would make it possible for him to make an intelligent choice. If, now, his attention is called to the social implications of vocation, such as the needs of society to be met, the viewing of all vocations in the light of the social obligation of service, the fact that in the processes of a vocation he is knit to all his fellows in the great society, he should be able to make a choice that would be social in its attitudes and motives rather than individualistic or exploitative. And if to scientific fact and social implications are now added the considerations of the effect of vocation upon one's personality and of its effect upon the happiness and well-being of society as a whole, his choice will begin to take on an ethical quality. If his attention is directed to the fitness of things, to the harmonization of his own desires and aspirations, as well as to the way in which his work fits into the proportioned and balanced life of the group, his choice will assume something of an aesthetic quality. And if he is now helped to see that one's work is one of the fundamental contributors to one's personality, if he sees that work has a deep cosmic meaning as well as social meaning, that it is part of the ongoing creative process by which values are created, by which personality is achieved, by which the whole human process is furthered—if this situation to which he must make a response of choice be set in this total meaning and worth of life—then it is lifted above the economic level or the level of status and is seen

by him to involve the will of God for his life. His response has, through this process of enrichment, discrimination, and modification, become religious.

Method as Widening Experience

Thus it will be most fruitful to think of method in terms of a widening experience in meeting and responding to situations. Expertness in Christian living differs in no respect from expertness in any other practical activity. It is the invariable result of continuous and cumulative insights, comprehensions, and techniques of control. A competent physician, engineer, or research technician is not the result of engaging now in this, now in that activity. Each is the product of a life-long process of expanding and fruitful experience in a given field. Neither is it any longer believed that an expert in any practical activity can be trained by theoretical instruction alone. The skilled worker must have actual experience in the processes of his profession—the physician in the clinic, the lawyer in the conduct of trial cases, the engineer in field operations. No less can the Christian hope to become expert in living life in a Christian way without actual experience in living life as a Christian.

The way in which knowledge emerges from experience.—When method is thought of in terms of widening experience in meeting, judging, and responding to situations, it is seen to rest upon two considerations: the way in which knowledge emerges from experience and the way in which knowledge reenters experience as a factor of control.

Knowledge arises out of experience in the form of meaning. Knowledge in its inclusive sense con-

sists of the accumulation and organization of all the meanings which innumerable people living through countless generations have gathered from a long racial experience.

This is made clearer when it is remembered that meanings for the most part arise out of the use of the objects in our world in the adjustment process. Thus the word "telephone" means an instrument sitting at my elbow on the desk. Even the telephone itself means an instrument for reaching out into my world and communicating with other persons or by which I can be reached by them. The typewriter upon which these lines are being written means an instrument for recording thought for others to share. So my watch is an instrument for telling time, my lamp an instrument for lighting my desk, the calendar on the wall an instrument for keeping track of days and months and for meeting schedules. So with the books, the electric fan, the filing cabinets, and the objects of art in my study. They all mean something that is significant for the orderly carrying on of life and work. The great sciences are nothing more or less than organized meanings for dealing intelligently and effectively with our world. H_2O is a formula for understanding the nature of water so as to control it. The "electron" is a symbol that means a certain organization of matter and energy, or perhaps only of energy, whereby it is possible for us better to adjust ourselves to and control matter.

From all this it is very clear that knowledge derives its reality and its vitality from experience. In fact, it is psychologically impossible to impart

knowledge apart from experience, because the abstract symbol is meaningless until it recalls some experience. This becomes impressively clear when one attempts to "tell" anyone anything apart from a shared experience. If there has been no common experience, what we attempt to say through words is "Greek" to our hearers. For example, may I ask you as a reader what would be your attitude toward a *hamal?* If by any chance you happen not to have had experience with a hamal, it will be interesting to study the processes through which your own mind passes in responding to this word. Your first response will probably be that of confusion or complete blankness. Then you will probably do what a person I just now asked concerning this word did—you will go to the dictionary. And if you study the processes through which your own mind passes in using the dictionary you will probably find that the dictionary throws the word down into the terms of some experience you have had, so that you begin to get light on it. If words are used by the dictionary with which you are still unfamiliar, you continue to look them up until the word is finally reduced to the terms of your own experience. Only to the degree in which experience has been shared can words communicate meaning. A Primary child who had had experience with the "zoo" and with bedtime stories found it very difficult in listening to a story by his teacher to understand how Nehemiah could have been a "cub bear" to the king! All of which simply means that if children are to have any sense of the reality of religious symbols they must first have entered into the experience of religion.

The way in which knowledge re-enters experience as a factor of control.—The second consideration that determines method is the manner in which knowledge re-enters experience as a factor of control. A symbol, a word, is not only a convenient instrument for rendering permanent and manageable meanings that we have gotten out of experience; its chief function is to make the idea available for further use in the controlling of experience. This is true of the commonest words of everyday life. "Where is my book?" is used as an instrument for recovering a lost object. A chemical formula is an instrument for securing such a combination of elements as will produce certain specific results. A physician's prescription is an instrument that will cure disease.

This second step is by far the more important in the learning process. It is absolutely necessary that learning arrive at clear and adequate concepts—of God, Christ, faith, love, trust, prayer, and good will, in religion. But it must not end there. The most important step in learning is when, having gotten out of concrete experience certain ideas and ideals, the learner acquires both the technique and the disposition to reconstruct his experience through the use of these ideas and ideals.

We have discussed these two aspects of learning as though they were separate, whereas in practical experience they are not. As was pointed out above, we learn the meaning of symbols through the use of the objects for which they stand. So also we have seen that these symbols become serviceable only when they go back into experience to control

it. Thus, as Jesus pointed out as a fundamental assumption of his teaching, it is he that wills to do the teaching who shall know it.[1] So that knowing is inextricably bound up with doing, both as meaning and as a factor of control. Thus the series runs somewhat as follows: doing—knowing—doing. Doing results in knowing and knowing results in more intelligent and effective doing. But in any case idea and act are never separated. This is the order from the most commonplace skills to the most refined techniques of research.

The Method of the Learner

In the light of these considerations, it is clear that there are two types of method—the method of the learner by which he interprets, analyzes, and gets control of his experience, and the method of the teacher by which he guides the learner in interpreting, analyzing, and controlling his own experience. Under the Herbartian technique, method was chiefly the concern of the teacher; under the newer technique toward which education is tending, method is the chief concern of the learner, the teacher sustaining to the learner the relation of stimulator, counselor, technical adviser.

When the process of mastering an experience is analyzed, it falls into steps. They are the steps involved in thinking, in purposing, in discovering values, in arriving at appreciations, and in bringing an experience through to a fruitful Christian outcome.

[1] Jno. 7:17.

It is not intended to imply that every act of learning assumes the form of solving a specific problem. This is certainly not true of many of our aesthetic experiences such as the enjoyment of such aspects of nature as a landscape, a sunset, or mountains, or the enjoyment that comes from contemplating art or from hearing noble music. Nevertheless, the psychological pattern of suspended response that gives rise to reflective and creative thinking is the same as that from which the fundamental values arise. These deeper and more permanent values, with their corresponding appreciations, are either directly or indirectly related to the fundamental issues of living. It may be said, therefore, that the central approach to the learning process is concerned with the intelligent and purposive resolution of the basic issues involved in living.

Feeling the problem.—The first step consists in feeling the problem. One of the fundamental weaknesses in much of our conduct is that we fail to realize that there is any problem. This is due largely to the organized points of view and habits of the group, and to the organization of one's own past experience into habits of thought. As a consequence our experience rides smoothly over these crucial points without ever being aware that any problems are involved. Consequently, there is no educational significance in the experience, though it is actually loaded with meaning and educational possibilities, once they are discovered.

Defining the problem.—Once the problem is located, it is equally important that it be defined, so that it is clear and definite. Unless this step is taken

the problem is likely to remain blurred and confused, and one is likely to "fumble" it.

Analyzing the situation.—The basis of any understanding or control of an experience rests upon an analysis of the situation out of which it arises, both for the factors involved in the situation and for its possible outcomes. All accurate thinking is selective. Most situations we face in life are complex, some of them exceedingly so. Some of the factors involved are relevant; some are irrelevant. Reacting to the wrong factors in the situation means that the entire response will go wrong.

The same is true with reference to the possible outcomes to situations. One who reacts hastily, superficially, and uncritically to a situation is likely to see only one outcome, whereas in most situations there are many outcomes, and the one which uncritically occurs to the learner may not be the significant one.

Morality and religion go back as far as these foundations of the thinking process. It is not enough that one *mean* well in acting with reference to the situations that confront him; it is an essential part of his religion and of his morality that he *think* accurately concerning them.

The searching of the learner's past experience.—Clearly the first thing the learner does in attempting to interpret a new situation is to fall back upon his own past experience for suggestions. Already he has acquired some knowledge, some ideas, a fund of attitudes, of habits, and of ideals. These have a profound effect upon one's interpretation of a situation. They have the effect of pointing out vividly certain

aspects of it while at the same time blinding him to other aspects. They give him ready solutions which may or may not be adequate. Therefore this past experience which one brings to a new situation should be sifted, criticized, tested.

The search for facts.—Because one's past experience is inadequate and frequently loaded with prejudice, it is necesary that a search be made for facts with which to deal with the situation. For without an adequate basis of fact, thinking can be neither fruitful nor effective.

It is at this point that the learning process draws upon the vast accumulated stores of knowledge that have sprung up out of the long experience of the race in dealing with similar situations. When a situation is set in the light of this racial experience it begins at once to take on meaning, it begins to break up into its constituent factors, it begins to yield many possible outcomes. It now begins to become clear how it may be controlled. To work without these resources of fact is to work in the dark, to waste time and effort at futile trial and error attempts, when the race has gathered much tested knowledge that makes it possible to cut short the experimental process.

It should be remarked that not all racial experience is of equal value. It must be sifted and criticized. Some of it is no longer pertinent. Some of it has been proven untrue in the light of further experience. Some of it is nothing more than persistent prejudice. Some of it is relevant and its worth is above precious jewels. Consequently, the learner needs to take a critical and evaluating, as well as an appreciative, attitude toward it.

The evaluation of outcomes.—Once possible outcomes are discovered, choice must be made among them. Not all outcomes are fruitful. Some may be unethical. Some may not be religious. We live in a mixed world where choices must be made regarding outcomes. It is quite as necessary in such a mixed world to get negative judgments regarding some outcomes as positive judgments regarding others. These judgments will be made in the light of the best experience of the race and of the social, moral, and religious standards that have grown out of that long experience.

The choice of an outcome.—In the light of an analysis of the situation, of the facts, and of the standards and values that the race has discovered, a choice of outcome is made and a purpose is formed to carry it through.

Planning.—Once a choice is made concerning the outcome and a purpose is formed to carry it through, the resources of the learner must be organized for executing it. This calls for planning, for the invention of means, for clearness in thinking things through, and for resourcefulness.

Carrying through.—Effective conduct must go far beyond just thinking and planning. It must also possess the executive quality—of carrying through. This calls for the most rigid sort of self-discipline. Much conduct fails through the collapse of purpose in the face of frustrations, difficulties, distractions. An education for the mastery of experience is anything but "soft pedagogy." It requires a rigidity of purpose and a persistence of will not found in any of the older techniques.

Testing the outcome and the process.—One of the most important steps in the mastery of an experience is the testing and judging of both the outcome and the process. This involves an experimental attitude toward life. It assumes a confidence in the Christian principles of living and a willingness not only to subject them to test, but, what is more fundamentally important, the willingness to make an actual application of them to the conduct of life. It is in this step that Christian ideals pass over from a passive acceptance of values that others have discovered to an active experimentation with life in terms of these ideals.

The identification of the outcome.—Somewhere in this movement of the learning process there should emerge the identification of the chosen outcome in terms of a desired quality of the Christian life that the learner accepts whole-heartedly as a regulative principle of his life. Having come at it through this process of exploration, of discovery, of judging in the light of facts and standards and, above all, by actual testing in the process of living, the outcome is the learner's very own, a part of his mental and spiritual life, and not something, however good, that he has taken over upon authority from others. But before the outcome can become regulative of his life, it must be identified and accepted as a desired way of living.

Generalization.—But identification is not enough. The meaning of this experience and its outcome must be abstracted from the concrete situation and generalized, so that it will be made available for other similar situations. This must be accomplished by

means of the well-known principles of carry-over: common elements in content between this experience and others like it, common elements in procedure in this experience and others like it, and the raising of the outcome into clear consciousness. It is impossible, if it were necessary, to teach the learner how to master every concrete situation. Through the mastery of certain fundamental and typical situations the learner should be able to arrive at ways of dealing intelligently and in a Christian way with a wide spread of other similar situations. One of the most important results of the learning process is the achievement of certain values, certain qualities of personality, certain ways of doing things, and certain principles of action that will enable him better to master the entire range of his experience.

Appreciation.—Such a process as we have traced through its various steps is anything but a cold intellectual process. One of its most fundamental and crucial aspects is the discovery of values, the forming of appreciations, and the assuming of attitudes of reverence. This learning situation, which is the thinking situation, is also, psychologically, the situation within which our values arise and our appreciations are formed. And the most intense form of appreciation, to the religious mind, is the attitude of reverence, of worship.

In fact, it is out of some such process as this that vital worship is to emerge as a part of the process of intelligent and purposive adjustment to our world in the light of its highest and most spiritual values. It is doubtful if worship can be evoked by coming at

it too directly. It is a part of the total adjustment process and is involved in every one of the steps that have been outlined above. Here, where the person comes to grips with reality, where thinking is in process, where values are being discovered and tested, where purposes are being formed, where personality in its most creative aspects is being achieved —here the human spirit finds God and comes into fellowship with him in the vital and dynamic processes of creating and achieving values. Here is the mystery and the meaning of life.[1]

The Method of the Teacher

In contradistinction from the method of the learner, the method of the teacher consists in the technique of guidance. The technique of guidance takes its pattern from the steps by which the learner masters his experience in a Christian way.

The function of the teacher.—In this relationship, the function of the teacher is to inspire, to suggest fruitful approaches to particular situations, to supplement the resources of the learning group with more adequate knowledge and experience, to help the learners to find their way to essential facts and points of view, to encourage them to persist until their purposes are carried through. His relationship is something like that of the coach. In the most creative aspects of his function, the teacher is a human and educational engineer.

The relation of the teacher to the learning group.—In his capacity as a counselor and engineer, the

[1]For a somewhat detailed statement of how the religious values arise within experience, cf. "Religious Education and the Psychology of Religion," an article by the author in *Religious Education*, January, 1928.

teacher will take his place as a member of the learning group. With the learners associated with him in a co-operative learning enterprise he will share his own enthusiasms for learning, his processes, his objectives, his ideals. His position in the group will not rest upon an authoritarian basis, but upon his capacity for leadership and for contributing to the learning process the resources of his own knowledge and experience and his command of the techniques of learning. If and when he finds it necessary to fall back upon institutional authority rather than upon his personal leadership, he should fully recognize that he has failed on the higher level.

This does not at all mean that the function of the teacher or his responsibility is lessened. They are greatly increased. Guidance is a positive, not a negative function. Education is in no sense a loose or irresponsible venture. Neither is it a process without firmness of form or direction. Such a relationship will place a greater tax upon the teacher's own scholarship. It also places a much greater tax upon his personal qualities. Teaching becomes, essentially, a function of leadership.

Learner participation.—Such a co-operative learning process involves the admission of the learners to whole-hearted and responsible participation in the educative process. If education is to be educative in the highest and most creative sense, the learners themselves must share the objectives of the process, must have some part in determining the content and the procedure of the learning experience, must contribute to it their own resources of intelligence, pur-

pose, and achievement, up to the limits of their maturity and experience.

Steps in guidance.—As has been suggested, the pattern of the guidance process is set by the steps of pupil learning. It is the function of the teacher as guide to help the learner locate and feel the crucial and problematical areas in his experience. He should assist the learner in analyzing his situation by seeing that he does not overlook or neglect essential factors which the learner because of his immaturity or inexperience might not see. He will assist the learner to search and criticize his own past experience so as to see at what points it is inadequate, erroneous, or merely a matter of assumption or prejudice. He will stimulate the learner to search for adequate facts and will suggest where he may find the sources of facts. He will help the learner to search diligently for all the possible outcomes to a situation and to evaluate them all in the light of the highest standards of the race. He will assist him in making wise choices and in planning economically and wisely for the carrying out of his purpose. He will stand by through the patient process and help the learner to sustain his purpose until he has carried through. He will help the learner to identify the qualities of character that are Christian and to integrate them into a consistent system of principles for the conduct of life. And throughout the process, he will assist the learner to discover the values involved in the process and to develop appreciations of the meaning and worth of life. Above all, he will help the learner to feel so deeply these appreciations

that in their most intense and spiritual form they will ripen for him into a sense of the Divine companionship and of a vital co-operation with God in the achievement of the purposes of the Kingdom of God.

Where the teacher should come into the process.— One of the most important aspects of the function of guidance will be the ability of the teacher to decide where he should offer assistance. He may easily err either in the direction of too little or of too much guidance. Assuming that the teacher must take the initiative in setting up the learning process and in suggesting directions in which it may most fruitfully move, the wise teacher will for the most part come into the process at the points where the resources of the learner are exhausted, where there is danger of serious or wasteful error, or where there is a felt need on the part of the learner.

The Unit of Learning

When religious education is thought of as the interpretation, the enrichment, and control of the experience of the learner, the unit of learning is greatly affected. It can no longer be thought of as a body of subject-matter to be learned, nor as a section in a time schedule. Instead, the unit of learning becomes a fundamental and representative experience which needs to be interpreted, enriched, and controlled in terms of Christian ideals and purposes. The sum of the units consists of those situations which the learner meets in the course of normal living and which he needs to master in a religious way in order to live the Christian life.

AGENDUM VI

THE METHOD OF RELIGIOUS EDUCATION

I. Lines of Investigation—

1. How is method related to subject-matter when the experience of the learner is made the basis of religious education? Illustrate from other practical processes.
2. How are responses conditioned? Illustrate.
3. How is method as widening experience in meeting and responding to situations determined?
4. What are the steps by which the learner responds to a situation in a Christian way?
5. How does the method of the teacher differ from that of the learner? Illustrate.
6. From this point of view, what is a unit of learning? Illustrate.

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CHAPTER VII

RELIGIOUS EDUCATION THROUGH SOCIAL PARTICIPATION

Organization Inseparable From Subject-Matter and Method

When the implications of conceiving religious education as the interpretation, enrichment, and control of the learner's experience are further followed out, it at once becomes obvious that as method is inseparable from subject-matter, so the organization of the school as an institution is inseparable from subject-matter and method. Each becomes but one aspect of a complex and continuous process. When the curriculum is conceived in this larger and more vital way, it includes not only accumulated and organized racial experience, but also the situation itself and the experience of the learner. Obviously, the situation and the manner in which it is resolved has its setting in, and is a part of, the total situation within which education is going forward in an orderly fashion. Similarly, method, as the fruitful way in which the learner sets about resolving a situation into a satisfactory Christian outcome, is related to and conditioned by the specific factors in the larger situation within which the experience is going forward. Obviously it too is now absorbed into the larger organized learning situation which is the school.

Consequently, when the experience of the learner or of groups of learners is in process of being

lifted into consciousness, interpreted, enriched, and brought under control, subject-matter, method and organization are in practice so completely merged in the educative process that they are not only interdependent each upon the other, but are indistinguishable except in thought.

How true this is in other realms of practical activity is made vividly real when an attempt is made to separate the organization of football (the intercollegiate and local athletic associations, the stadium, the conference rules, the system of coaching, the players, the referees, the umpire, and spectators) from the subject-matter of football (the stadium, the marked field, the goals, the players and their positions, the ball, the signals) or from method (coaching technique, formations, signals, plays, morale, etc.). The difficulty of screening each item out from the others immediately reveals how closely each is related to the others and how extensively they overlap. A given item may now be subject-matter, now method, and now organization, depending upon the point of view from which it is approached. Thus the stadium with its marked field, its goal posts, and its cheering spectators is, from one point of view, subject-matter of football; and yet the stadium with all these elements is the total, organized setting within which with incredible swiftness the particular situations arise which call for types of formation and the execution of different strategies (both method), the use of the ball, the field, the goals, and the science and experience of football (all subject-matter). A similar analysis will show this to be equally true of such practical

activities as baseball, tennis, skating, plumbing, golf, aeronautics, housekeeping, industry.

Organization, an Instrument of Education

A clear insight into the interrelatedness and interdependence of subject-matter, method, and organization makes it impressively clear that the school as an institution is not to be thought of merely as a mechanism or formal framework within which instruction is to go forward in an orderly and economical fashion. Organization now becomes an integral and indispensable part of the educative process itself. It becomes as much an instrument of education as the curriculum or method. In certain of its most essential aspects it *is* both curriculum and method. All of which means that the organization of the school must be set up, operated, and assessed from a strictly educational point of view.

The Nature of the School

The educational significance of the organization of the school as an instrument of education becomes more impressively clear when we consider the specific nature of the school. The school is a selective, simplified, and purified environment deliberately created for the fruitful furthering of the experience of growing persons toward personally and socially desirable ends.[1] In this the school differs essentially from most other situations which furnish the setting within which experiences of one type or another arise. The end sought in football may be the winning of championships, in industry the earning of profits, in art the securing of aesthetic enjoyment.

[1]Cf. John Dewey, *Democracy and Education*, esp. pp. 22-26.

But in religious education the school is set up for the conscious and deliberate purpose of furthering experience of growing persons in the direction of Christian personality and, through Christian personality, of a Christian social order. Consequently within the school as an institution, objectives are defined and set up, certain types of experiences are selected for analysis and control, and the procedure in dealing fruitfully with these experiences is reduced to a conscious and well-organized technique.

Education Through Participation in Group Life

These considerations are further heightened by the growing conviction on the part of modern educators that education of all types whatsoever, but especially character education and religious education, is the result of social participation in group life.

Education as initiation.—From its earliest beginnings up through its most complex forms, education has consisted essentially of an initiation into the processes, achievements, and values of society. This is seen in its simplest forms, stripped of all the complexities of modern life that tend to obscure the process, in the education of primitive peoples. Among primitive peoples the objectives of education, only obscurely perceived, if they are consciously perceived at all, are the acquisition on the part of the young of those simple practical processes necessary to the maintenance and well-being of the tribe—sex, food, shelter, clothing, fighting—and the control of the spirits that, from the viewpoint of the primitive mind, control the objects and processes of nature. The method is unconscious social participa-

tion of the immature with the mature members of the tribe in these processes, both practical and religious. In this way the young come into possession of the viewpoints, values, and purposes of the tribal group into which they are born, together with an accumulating fund of experience preserved and handed down in the form of folklore, techniques, and *mores.* This informal process is brought to its culmination and is symbolized in most dramatic form in the formal initiation of the adolescent into the mysteries of the tribe when the novitiate undergoes the dramatic and taxing initiation ceremonies and is shown the sacred objects of the tribe, after which he participates fully and responsibly in all the relations and functions of the kinship group.

Now, as a matter of fact, although the process is often obscured by the complex factors involved, this is precisely what education at its best has always essentially been—a gradual initiation of the immature into the *mores,* traditions, achievements, ideals, and purposes of a continuing society. At different periods the emphasis has shifted, now to knowledge through instruction, now to institutions through ritual, now to rigid ways of thinking and doing through habit. Frequently the process has been so obscured by instructional technique that both teachers and learners have entirely lost sight of the fact that even instruction in knowledge was a gradual initiation into the accumulated and systematized experience of the race in adjusting itself to the manifold situations which a moving world and an expanding experience presented. Just in so far as education has lost sight of this initiatory aspect has it become formal and

external, and lacking in vital interest and significance to the learner. In those rare moments of insight when the essential character of education has been perceived as an initiation into the achievements and spiritual possessions of the race has education stirred with an inner and vital meaning as the most significant enterprise, both from the standpoint of adult society and of those undergoing education, in which a forward moving society is engaged.

Initiation must be renewed with each generation.—This process of continuous initiation of the young into group life is rendered necessary by the way in which human life is lived through a succession of generations. Life moves forward from generation to generation, like the succession of the seasons, or the waves of a sea upon the shore. The fact of succession, however, is compensated for by the fact that there is an overlapping of each succeeding generation with its predecessor.

Moreover, in this overlapping it so happens that the period of immaturity on the part of the oncoming generation overlaps the period of maturity on the part of the passing generation. It also happens that during the period of maturity the passing generation is in possession of the insights, the comprehensions, the accumulated experience, and the achievements of the past—those priceless possessions by which the race has lived and achieved. On the other hand, it so happens that the period of immaturity on the part of the oncoming generation is the period when human beings are not only learning to make their adjustments to the world but are capable through this process of adjustment of assimilating

and using these accumulated experiences and achievements of the past. The period of immaturity is preeminently the period for learning, though learning should continue to the end of life.

The peril and the opportunity of the church.—Now this succession of generations is at once the peril and the opportunity of society. It is with something like shock that one contemplates the fact that it would be possible to lose civilization itself through the failure of society to initiate its young into the achievements, techniques, ideals, and purposes of its own ongoing life. Through the same failure it would be possible for the Christian community to lose the Kingdom of God. Civilization and the Kingdom of God are achievements won through long, patient, and slowly accumulating insights, techniques, and achievements. Their continuity is unbroken over countless renewals of the race's life from generation to generation. The failure of a single generation to initiate its young into its own ongoing life would be sufficient to plunge mankind back into the depths and shadows from which he has risen through many centuries. It is through this process of racial renewal and initiation that every achievement, every invention, every science, and every ideal has been continued. It is through this same process that the progressive realization of the Kingdom of God is possible.

Forward-looking and creative education.—Such a vital view of education lifts it far above the level of the mere transmission of knowledge through instructional techniques. This is not to suggest that knowledge is not an important part of education, for from

any possible point of view it is. But it makes it impossible to identify education with knowledge or instruction. Education is a living, dynamic process which vastly outruns the narrow limits of the stores of knowledge which any given generation may possess. Life is a process moving ever onward from a limited past with its insights, meanings, achievements, and values into an indefinite and undetermined future of deeper insights, more adequate values, and finer purposes. Human life has a future as well as a past, and by and for that future it lives as well as by its past. The weakness of education as instruction has been that, on the whole, it binds life to its past and seeks to reproduce the past under the changed conditions of the present. This has made it backward-looking, static, authoritarian, formal. But education as initiation into the ongoing life of the race is an introduction to life in its fullest aspects of seeking, striving, valuing, achieving, as it is enriched and expanded through the growing experience of adjustment to an ever-expanding world, including God, through countless generations. In education knowledge has its vastly important function of introducing intelligent control into experience, but the rich, moving experience of the race itself, rather than knowledge, is education's living center.

Increasingly, as through understanding man gets control of his experience, the attention of the race is fixed upon its future with its unlimited possibilities of material, social, ethical, aesthetic, and spiritual achievement rather than upon its limited though ascending past. Increasingly it seeks the resources and patterns for its life not in the receding past but in

the new meanings and purposes of life as it creates its own future, always with the aid of the past.

The Grounds for Religious Education as Social Participation

The social nature of the learning process.—The technique of education as initiation is through responsible social participation in the life of the group rather than through instruction. Education in its deepest and truest quality is a sharing of experience, and the content of experience is vastly greater and richer than knowledge. It includes attitudes, ideals, points of view, purposes, and techniques of living which the long testing of experience has proven to be useful ways of approaching the problems of living.

The dominant approach to life from this point of view is experiential and experimental. The immature learn how to live by sharing in the living process under the wise and sympathetic guidance of mature persons who have had and are still having fruitful experience in living. If the sharing in the furthering of this social experience is to be deeply vital, the immature must share in the testing and in the experimental processes as well as in the assimilation of already accumulated knowledge. Even in the transmission of tested knowledge, the wisest teachers, as was suggested in chapter vi, have long known that it is impossible to "tell" anyone anything apart from a shared experience. It may be stated as a principle of transmitting knowledge that where there is no shared experience there can be absolutely no transfer of knowledge from one to

another; where there is a partial sharing of experience, there can be only imperfect comprehension; only where there is complete sharing of experience can there be perfect comprehension. So that, even if education were to be conceived in terms of instruction, it would have to root deeply in the soil of a common social experience. When it comes to initiating the young into attitudes, values, ideals, and unfulfilled purposes, such a process can only be accomplished through the sharing of these values, ideals, and purposes by admitting the young to responsible participation in the group life up to the limit of their capacity to participate in that life. Thus, growing persons will best learn mathematics by participating in a social community where quantitative measurement is employed in the conduct of life, literature in a society where ideas and interpretations of life are recorded in worthy literary forms, art in a social group that experiences noble enjoyment, and religion by sharing the life of a group that interprets life and the world in terms of its relation to God.

The social nature of religion.—What is true of all learning through social participation is particularly true of learning to live religiously. This arises primarily out of the social nature of religion and especially of the Christian religion. Jesus, in whom religion found its most perfect personal expression, defined the religious experience in terms of social relations—love (itself a function of social relations) of God with all the resources of one's being, and love of one's neighbor as one's self. In this clear and explicit statement Jesus set the self in a social

relation to God as the Supreme Person, and in a social relation to one's fellows as persons. The qualities of the Christian life as set forth by him in the gospels are all to be interpreted in the light of these social bonds that unite one to his group, the deepest significance of which is to be found in the fact that God is the group's Supreme Member. He even went so far as to suggest that it was through the adequate perception and fulfilment of the human social relations that one would find the most open and illumined way to God. It may be said that it is impossible for the isolated self to enter upon religious experience to the fullest extent. On the other hand, the deepest and finest expression of religion has come to men who in a rich social experience have found God as the Supreme Person in the social group.[1]

The reconstructive function of religion.—The supreme emphasis upon social participation as the technique of religious education is further heightened by the fact that the Christian religion finds its highest expression and function in the Christian reconstruction of society. The attitude of Jesus toward existing society was not passive or submissive, but active, reconstructive, creative. His purpose of reconstruction he embodied in his ideal concerning what he designated as the Kingdom of God. In his mind this ideal was not that of an isolated society of persons who had withdrawn from the world of social relations and functions in order that they might follow his way of life. It was that of a recon-

[1]The emphasis here placed upon the social aspects of religion is not, of course, intended to exclude the intensely personal and private quality of certain aspects of the religious experience.

structive movement that would place the whole of life in a new setting in its relation to God and reconstruct its relations and functions in the light of that relationship. The Christian community that grew up around him and his way of life was to be to its environing world as salt and light. He thought of the Kingdom of God as a process—like a small seed growing to a great tree or a particle of leaven diffusing itself throughout the whole measure of meal. Though the members of the Christian community were not to be of the world, they were to be in the world so that the environing world might feel the recreating impact of those ideals and purposes that inspire and direct the Christian life.

Now the process of reconstruction in the Christian transformation of social relations will take place, as in all other transformations, at the point where Christian persons come in contact with society through the perception and fulfilment of these relations and functions—in the family, in civic life, in industry, in education, in recreation, in group life. The technique of reconstruction lies in the refashioning influence of creative Christian personality upon these social relations. Manifestly this is a technique of social participation and can only be acquired through living and participating in a Christian social community which conceives its task not only in terms of the attainment of Christian personality, but also in terms of the reconstruction of society upon a Christian basis, and is actually engaged experimentally in the reconstructive process. A cursory survey of educational theory and practice would suggest that it is scarcely necessary to observe

that thus far the church as a Christian community has not developed in its members a technique for reconstructing social relations and functions at the points where Christian personality comes into contact with these relations in the practical conduct of daily life. And yet this, according to the assumptions of Jesus and the terms of the church's commission, is its essential responsibility.

Organizing the Church as a Christian Community

When translated into terms of practical procedure the implications of these basic assumptions would seem to be that the church in its educational aspects should be organized as a Christian community—a segment of the Kingdom of God. In this society like-minded men and women who are committed to the ideals and purposes of Jesus are actually engaged in the enterprise of living life in a Christian way and of seeking to make the Christian ideal effective in all the relations and functions of the great society in which they are caught up in the processes of practical living. By participating in such a society where people are sincerely and whole-heartedly endeavoring to interpret their experience in terms of Christ's ideals and purposes and to bring it under the control of these ideals and purposes, immature Christians will most certainly learn how to live their own lives in a Christian way and thereby attain a rich and full Christian personality. By participating in a society in which people are sincerely and whole-heartedly endeavoring to reconstruct society on a Christian basis at the points where they are involved in it, they will acquire the technique of

exerting the reconstructive influence of a creative Christian personality upon the groups of which they are members.

Sincerely and whole-heartedly—there is the crux of the whole matter! To the extent that any church consumes its interest and energy with controversy over doctrinaire religion, lethargically slips along the grooves of liturgical habit, or exhausts its spiritual resources in the routine manipulation of the mechanics of organization, its influence upon the religious education of growing Christians will be deadly. To the extent that these outlooks upon religion prevail it is incapacitated for the religious education of its young. Before any church can safely admit the eager spirit of youth to participation in its life as a community it must take Jesus and his religion and itself seriously. In the light of such considerations as these the church may well pause for searching criticism of its own religious life before assuming the responsibility of introducing youth to the dynamic and creative qualities of religious experience through participation in its collective life! There is no test of a family's life or of a church's life so searching as this. A church that would engage in the function of the religious education of the young should understand that if it really takes itself and the religion of Jesus seriously it must be prepared for radical changes in most of its conventional life and in the society with which it comes in contact. It may well ask itself upon the threshold of such an educational enterprise whether it is safe for a growing child to share its life.

Youth and Maturity

The school organized as a religious community offers the most stimulating and favorable opportunity for the sharing of experience on the part of youth and adults, through responsible participation in the common life of the group. In this responsible participation education is a reciprocal process. The adult members of the community represent for the most part the inherited customs, points of view, and organized ways of doing things that have grown up out of the experience of the past. These are the values, attitudes, and procedures by which society has lived and done its work. It is the function of these organized customs and attitudes to give continuity and direction to experience. They represent in a large way the tested thought of many generations under the conditions under which life was lived in the past.

But conditions change and new demands upon life arise for which the accepted points of view, techniques, and attitudes are inadequate in a rapidly changing and ever-expanding experience. There is continual need for a fresh criticism of accepted values and procedures. This evaluation of traditional attitudes is essentially the function of youth, approaching them as youth does, from a fresh experience unencumbered by traditional points of view and established habits of thought and action. Both the viewpoints of adult society and of youth are necessary to the continuity and direction, and at the same time, to the reconstruction of racial experience. Continuity without reconstruction results in conservatism and stagnation; reconstruction without con-

tinuity results in radicalism or revolution. Continuity with continuous reconstruction leads to steady and intelligent progress. Both are possible through the intelligent and sympathetic sharing of experience within a Christian community in which youth and adults are responsibly participating. In such a community of interest and life the adult section of society does not formulate its ends and means and impose them authoritatively upon youth; neither does youth assume to arrive at judgments and programs of action without reverent regard for the experience and values of the past. On the other hand, the adult members of society admit youth as rapidly as its capacity and experience permit into responsible participation in the determination of the life and activities of the group. In this way, while adults are engaged in the education of the young they themselves are further educated through the sharing process.

An Inclusive Religious Community

Fellowship with the past.—Furthermore, this Christian community should be an inclusive fellowship. The community consists of all the persons that have at any time composed it. In this way it reaches back through a long and rich history comprising many generations of like-minded and like-purposed persons. Into the abiding structure of the continuing community these lives have been built as permanent spiritual realities. A community wisely organized for educational purposes will make its members conscious of this stimulating spiritual fellowship, as did the author of Hebrews who would have the cur-

rent members of the community carry forward their adventure in the Christian life as those surrounded by a great company of spectators who enter wholeheartedly into their ideals and purposes.

Fellowship with contemporary religious persons.—In like manner the Christian community in its outreach will include in its conscious fellowship all contemporary persons who, in whatever race, culture, or geographical situation are committed to the ideals and purposes of the religious way of life and are seeking to make its ideals effective in personal and social living. In this larger setting of relations the Christian community takes on vast and significant spiritual proportions as an instrument of religious education.

Fellowship with God.—Most significant of all, however, it is within the warm and stimulating medium of the community of Christian persons that the growing person can be brought into normal and vital relation with God as the Supreme Person—the Supreme Member of the group. Where such a community springs up among even two or three such persons Jesus said he would be in their midst. Here religious dogma and institutionalism yield in the presence of vital personal relations wherein creative experience is under way. Here prayer, the soul of religion, rises above the level of petition and becomes associated desire and effort involved in the creation and realization of the values with which God as well as the group is concerned. Some such relation is suggested by Jesus when within the intimacy of the little face-to-face group that sprang up around his personality he said that servitude must

yield to understanding and co-operative friendship. May we not asume that in his personal relation to his intimate disciple community we have a symbol of that ever-expanding but intimately personal community in which persons are bound to each other because they are bound to God as the central figure of the Christian society?

AGENDUM VII

RELIGIOUS EDUCATION THROUGH SOCIAL PARTICIPATION

I. Lines of Investigation—

1. When education is conceived as the experience of the learner undergoing interpretation, enrichment, and control, how is organization related to both content and method?
2. What is the nature of the school?
3. What is involved in the idea of education through social participation? Illustrate.
4. What are the grounds for the conception of education through social participation?
5. How would the conception of education through social participation affect the organization of the church?
6. What are the implications of this concept for the relations of youth and adults?

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CHAPTER VIII

THE SCIENTIFIC METHOD IN RELIGIOUS EDUCATION

Reconstruction in Religious Education and the Scientific Method

The present reconstruction of religious education is chiefly the result of the application of the scientific spirit and method to the various aspects of the process. Already the results of the application of the scientific method are such as to justify its most thoroughgoing use in the teaching of religion. On every hand evidences of its fruitful initial employment are to be found.

The Method of Scientific Procedure

It may be said that the scientific method is not so formidable as it sometimes seems to those who are not intimately familiar with the refined techniques and formulae of the scientific laboratory. In general, it may be said that the scientific method consists in doing with greater intelligence and precision the things we are already doing. The basic method by which people, even of the most primitive times, have improved their way of doing things is by trial and success. This is true of every practical process, however unlearned. This is the basis of the adage that experience is the best, though often the most expensive, teacher. The scientific method at its best is still the trial and success method, only in scientific

procedure the method is refined, precise, and carried on under rigidly controlled conditions.

This is clear when the scientific procedure is analyzed into its component steps. The first step in scientific procedure is to scrutinize the results that have been obtained by the use of a chosen process. When these results are criticized, attention is shifted to the process by which they have been obtained. Where the process appears to have failed in securing desired results, it is reconstructed, and the results again tested. Thus attention shifts endlessly from result to process and from process to result until the desired result has been obtained. The scrap-heap is one of the most significant and necessary adjuncts of the inventor's laboratory. Success in such delicate mechanical achievements as the phonograph, the telegraph, and the radio are the final successful trials in a long succession of attempts and failures. The effective remedy for a single disease, discovered by scientific medicine during the war, followed a patient and persistent search in the face of more than 400 failures. At the time this book is written highly trained research specialists are still searching in the face of countless failures for the cause and cure of cancer.

The Nature of Scientific Method

The scientific method is factual.—The scientific method rests upon four basic qualities. The first is that it seeks a factual basis for its procedures. It habitually questions every assumption. In this respect the spirit of science is not negative, since its purpose is not to deny the validity of ideas or posi-

tions. It is essentially constructive in that it seeks to ascertain whether ideas or positions are valid because they are based upon fact rather than upon assumption. Procedures, policies, or programs of action that are colored by prejudice or personal bias or are based upon unverified assumptions or insufficient data are predetermined from the beginning to only partial success or failure. The scientific method insists that processes shall be based upon facts, and upon all the facts obtainable. The characteristic attitude of the scientific worker in any field is open-mindedness to facts from every source whatsoever. This does not mean that the scientifically-minded person does not have convictions. As a matter of fact, convictions based upon adequate facts are the most vital and compelling convictions persons can have. But even so, the scientific worker not only holds himself ready to receive hospitably every new fact, even though it means the complete revision of his previous judgments or the complete reconstruction of his procedure, but he ceaselessly searches for every new fact that is capable of throwing light upon his judgments and procedures. So that to the scientific mind all convictions, however firmly held, are always tentative.

This attitude of basing programs of action upon facts is of the greatest importance in such practical enterprises as religious education. Objectives stated in general terms have value, but they must be translated into terms of the specific conditions of concrete situations before they can become effective. Ends that are practicable or desirable in one concrete situation may be entirely impracticable or undesirable

in another concrete situation. In order to be valid, objectives must emerge out of the actual conditions as they exist in given situations.

The same is true of programs and procedures. Factors that affect both objectives and procedures are facts that have to do with the history that lies back of the situation, material and personnel resources, obstacles to be overcome, and the state of mind on the part of the workers and of the constituency. Furthermore, as was suggested in chapter ii, since such practical enterprises are to be thought of in terms of process, what is impossible or undesirable at one time may become entirely practicable and desirable at another time by reason of changes in conditions. For these reasons "paper" programs, however they may commend themselves in the light of general theory, may be quite useless as operative procedures in concrete situations.

This does not mean that theory as such is to be discredited. It does mean that it must be translated from general to specific procedures in concrete situations. There is need for more, not less, theory. Proceeding according to the best theory simply means the introduction of intelligence into a given process in the light of the most fruitful and tested experience of the past in similar situations.

The scientific method is experimental.—This brings us at once to the second quality of the scientific method: it is experimental. Its most fruitful approaches to all its problems are explorative and tentative. It is distrustful of any attempt to set up in advance predetermined and formal procedures formulated without reference to the concrete facts

of actual situations. It is willing to try things out and make decisions in the light of results. It is even willing to make mistakes in its search for the most fruitful ways of doing things. It profits as much from its failures as from its successes. With due regard for all that the experience of the past has to suggest, it proceeds not so much by precedent as by seeking for new approaches to problems and for new ways of doing things in the hope that they may prove more fruitful than those that have already been tried. It is in some such way as this that all steps in progress have been taken and it is to be assumed that our experience thus far has by no means exhausted the possibilities of our world.

When reduced to terms of practical undertakings it is this experimental attitude that gives the pattern to scientific procedure described in a preceding paragraph. Desirable objectives are set up. Means and processes are devised for their realization. After the employment of the chosen means or processes, the results obtained are evaluated in accordance with criteria formulated on the basis of the objectives which the process is designed to attain. The process is then scrutinized with reference to each factor involved and reconstructed at those points where it appears to have been defective. Attention thus shifts from end to process and from process to end until the desired results are realized or abandoned as impracticable. This, whatever variations may occur in particular concrete situations, is the fundamental pattern of experimentation.

The scientific method is predictive.—It follows that the third quality of the scientific method is that it is

predictive. It is essentially forward-looking. It is backward-looking only to the extent that it may gather the meanings of past experience and make them available for the intelligent facing of the future. In this respect the scientific method does not simply follow experience; it endeavors to anticipate experience.

But the scientific spirit is more than forward-looking; it is controlling. It seeks to discover from the experience of the past the factors of control and to put them into operation in giving direction to new experience in the light of criticized and chosen ends. Indeed, this is one of the attitudes, if not the most characteristic attitude, of the modern mind which we owe to science. An increasing experience in the partial control of experience through understanding has built up in the modern mind a growing confidence in man's ability to foresee outcomes and so to arrange factors as to control the future. Consequently the scientific method has as its chief quality the desire to secure improvement. It is no longer content with description and the understanding of processes. Through understanding it seeks improvement of conditions through control.

This predictive and controlling quality of the scientific method finds expression in the application of science to the improvement of the conditions of living. Increasingly the attention of scientists is shifting from the discovery and recording of "pure" scientific formulae to the utilization of these formulae for the improvement of the conditions of living. Chemistry is being used by the medical profession for the prevention as well as for the cure of disease.

Economists are using what is known of business cycles for the anticipation and prevention of financial crises. An aroused conscience on the part of a growing number of responsible statesmen is seeking to bring to bear the growing knowledge of sociologists and economists upon international contacts so as to prevent the recurring scourge of war. Through an understanding of mental processes, especially those which have to do with the unconscious aspects of the self, breakdowns in personality through conflicts and maladjustments are being avoided and wholesome, integrated personalities are being achieved. So also religious education is beginning to think in terms of anticipating experience and of bringing it under Christian control. In terms of the programs and procedures by which it seeks to attain this objective it seeks to improve its content, method, and organization so that the church may be more assured of its results. When it assumes this attitude, religious education becomes creative, a vastly significant attitude discussed in detail in the final chapter.

The scientific method verifies its results.—The fourth quality of the scientific method is that it seeks to verify its results and processes. As it is not content at the beginning to strive aimlessly for confused, conflicting, or generalized results, but seeks to conceive and state its objectives with precision, so it is not content at the end to accept results without precise and detailed evaluation. It wishes to know not only how far it has or has not achieved the ends for which it set out, but precisely in what ways. In this way it seeks to validate both ends and

processes by the rigid testing of experience. The logical ending of a process that seeks to ground itself in facts is verification in the light of experience.

It is by this process of tested thought that the several sciences have built up through long periods of time dependable and organized bodies of theory that are more than guesses or assumptions, and techniques that are dependable. By this process thought is purified of superstitions and grounded in reality, while practical processes are relieved of chance or magic. Only by the persistent employment of techniques of verification can religious education rid its theory and practice of groundless assumptions and ineffective procedures and be sure that it is accomplishing what it purposes to achieve.

Research

In keeping with these basic qualities, the scientific method has created numerous techniques for carrying forward its work, four of which may be discussed here because of their availability for the work of religious education. The first of these is research.

A fact-finding instrument.—Research is essentially a fact-finding instrument. Research, however, undertakes the quest for facts from a particular point of view. It is essentially a problem-solving technique. It works on the frontiers of theory or practical processes. It works by screening the problems involved in either theory or practice in order to ascertain what problems may be considered at least tentatively solved and what problems still remain

unsolved, and therefore suggest the direction which further investigation and experimentation should take.

Types of research.—Research, therefore, may be classified as of two types. It may be theoretical, in which case it is concerned with the marginal problems that are involved in an organized body of principles in one of the sciences or in the philosophy underlying a practical process such as religious education. The undetermined extent to which there is a transfer of training from one function to another and the conditions under which it does or does not occur is a case in point. On the other hand, it may be practical, in which case it has to do with the search for facts concerning the most effective conduct of a practical enterprise. Thus, recurring to the discussion regarding the content of religious education in chapter v, the search for the experiences of growing persons on the several age-levels as a basis for the construction of the curriculum is a problem of research.

The method of research.—The research technique begins by locating an unsolved problem related, as suggested in the paragraph above, to some field either of theory or practice. Once this problem is isolated, the next step is to define it clearly so as to ascertain precisely at what point there is unclearness and to determine just what sort of data is required for its solution. In this way the problem is broken up and narrowed down until a single and unmixed problem is selected. This makes it possible to search for pertinent data without confusion or overlapping. Once the problem has thus been

isolated and simplified and refined to a point of precision, all the available data on the problem involved is collected from every possible source. The collected data are then critized for their accuracy and classified. Relations between facts are searched for correlations and suggested solutions to the problem. Those possibilities that give greatest promise of a fruitful solution are further elaborated and pursued. Choice is made of the suggested solution that seems best to fit the facts. This solution is then verified by the process of experimentation and, if proven valid, is adopted as a tentatively established principle in a body of theory or as an economical and efficient technique in a body of practice, as the case may be.

The increasing use of research.—It is a noteworthy fact that research is rapidly coming into a more and more important position in the working programs of all sorts of agencies. Great industrial plants now regularly maintain expensive research laboratories for the deliberate purpose of removing difficulties in the materials or processes employed and for discovering new and better ways of doing things. The larger city educational systems now quite generally have on the staff a highly trained research technician. National bodies are setting up as a part of their program research bureaus. Thus one of the newest and most important units in the International Council of Religious Education is its Bureau of Research and Service. Already some of the denominations have set up similar bureaus. This means that instead of working in the dark on problems that block the way of progress in religious

education, these problems may be quickly isolated, brought into the clear light of analysis, and solved in the light of valid data made available through research techniques.

The Survey

A second technique of the scientific method is the survey. It, too, is a fact-finding technique. Like research, it, too, approaches the search for facts from a particular point of view.

An instrument for securing accounting.—It is the most effective instrument for determining the effectiveness of social institutions and for the projecting and testing of institutional policies. From the standpoint of society, it is the most effective instrument thus far devised for securing social accounting on the part of any given social agency like municipal government, industry, or the school.

An instrument for securing improvement.—From the standpoint of the institution itself, it is the most perfect instrument thus far devised for self-improvement. It is significant that under the impulsion of a sense of social responsibility an increasing number of institutions are using the survey as a means of criticizing their results and their processes and of improving them.

The development of the survey.—The first use of the survey under controlled conditions was in the social field, in the Pittsburgh Survey of 1907. In 1911 it was carried over into the educational field in the Survey of the Schools of Montclair and East Orange, New Jersey. Since these first beginnings, its spread into many and varied fields and the de-

velopment of its technique have been rapid. In no field has its usefulness been greater than in education. The Survey of the Cleveland Schools, 1917, suggests its effectiveness for the study of a city school system. The Springfield Survey is a good illustration of the use which may be made of this technique in assessing the religious life of a community. The Indiana Survey shows the possibilities of the survey in securing a dependable picture of the effectiveness of religious education in a representative commonwealth. The survey of the colleges and universities of some of the communions by their Boards of Education under the supervision of competent survey technicians suggests what communions may do to improve their programs of higher education, as the survey of the state educational institutions of Indiana suggests what a state may do in improving its higher educational program.

Getting the facts.—The survey begins with a study of the facts and factors involved in the situation under consideration. It assumes that any adequate program or policy must emerge directly out of the concrete conditions of the local situation which that policy or program is designed to serve. Objectives easily attainable in one situation would be utterly out of the question in another. On the other hand, as suggested above, objectives that would exhaust the resources of one situation would be much too simple and inadequate in a more complex and resourceful situation. Similarly an organization that could be staffed in a resourceful and complex situation would break down under its own weight in a situation of limited personnel resources. Moreover,

each situation has its own past history out of which its present has emerged. What is possible or wisest or best depends very largely upon what that historic background has been.

Evaluation of results.—In the light of the facts of a given situation the survey evaluates the results of existing programs or policies. This it may do by assessing outcomes in the light of expert opinion. Better still, where such objective standards exist, it will judge outcomes in terms of results obtained in other situations. The standards which the International Council of Religious Education is developing provide invaluable survey instruments for this purpose. In this way dependable, objective judgments may be formed concerning results in a given situation by holding them up in the light of universal standards and making due allowance for particular conditions.

The projection of policies.—Upon the basis of the facts involved and the results of existing procedures, policies and programs of action are projected. The policies and procedures by which present results have been achieved are reconstructed where they have proven unsatisfactory or entirely new ones are substituted for them. A continuous survey reassesses the results of the new policies and they are in turn reconstructed as may be deemed wise. Thus in the field of institutional policy and program-making the survey has proven the most effective modern instrument for securing continuous improvement.

Effective publicity.—The survey is a most effective instrument for popularizing a policy or a program

with a constituency. This it does through an effective program of publicity. It has developed an effective technique for presenting the facts in a human and appealing way through the use of graphic representations, exhibits, and dramatic presentations. It recognizes that public opinion is necessary not only for the financing of any program but for *esprit de corps* as well. It also recognizes that the basis for such public opinion is information presented in such a way as to appeal to the popular mind.

It is not surprising, therefore, that increasingly the first step in the inauguration of a new program or in the reconstruction of an existing program is the making of a painstaking survey. And experience shows that in no field is the survey more serviceable as a basis for policy-building than in religious education. Experience has also demonstrated that there is perhaps no more effective way of introducing those actually engaged in a program and of securing their own self-improvement than the self-survey—even though some of the fine technique of a survey made by outside experts may be sacrificed.

There are now available for the use of local church school standards for the church school prepared by the Educational Commission of the International Council of Religious Education. These standards are constantly undergoing perfecting through experimentation and revision. Local church schools that do not feel themselves in a position to organize a self-survey will find these standards very useful in judging and revising their own programs of work.

Experimentation

A third technique of the scientific method is experimentation. As in the case of research and the survey, experimentation is pointed in the direction of a particular aspect of the scientific procedure. As research is directed toward the solving of problems and the survey toward the projection of policies and programs, so experimentation is concerned primarily with the perfection of techniques.

Controlled conditions. — Experimentation works under controlled conditions. This is made necessary by the fact that in almost every type of experiment there are numerous factors at work. This is particularly true in complex situations that involve many human relationships. In a controlled situation it is possible to isolate more or less successfully the specific factors that are at work and to exclude as far as possible all others. In a controlled situation it is possible deliberately to introduce certain factors and to withdraw others while the remaining are held constant, with careful observation of the results in each instance. In this way it is possible to isolate hidden factors and to break them loose from other factors with which they are combined. Such devices as the control group are used to excellent effect in education. According to this technique two groups of approximately equal age, experience, and ability are selected for the experiment, let us say in the method of teaching spelling. Each group is tested at the beginning of the experiment. Then one group is taught spelling in the usual way by formal lessons in spelling books.

The other group is taught spelling by having the members of the group correct their misspelled words. At the end of the experiment the two groups are again tested, and the results compared. If the group taught by correcting misspelled words makes a better record at the end of the experiment than the group taught formally, the conclusion is drawn, subject to further experimentation, that the informal method is superior.

It is the purpose of experimentation to render the process precise and to bring it as nearly as possible under control. In this way correlations between antecedents and consequents are noted so that it is possible to see what factors produce given results. In this way, through a continuous and sufficiently varied process of experimentation it is possible to organize the desired factors into a consistent technique that may be depended upon to secure desired results.

An instrument for discovery as well as for verification.—In this way experimentation becomes an instrument not only for verifying or correcting techniques already in use, but for creating new ways of doing things for which there exist no precedents in present practice. It is to experimentation in this larger, more creative aspect that we must look for the discovery of untried approaches and ways of doing that are more fruitful than any we have yet devised. As has been pointed out, it is this dynamic attitude of experimentation that gives to the scientific method its creative character as a way of uncovering and exploring new experience and of opening up more certain ways to its control.

Testing

A fourth technique of the scientific method is testing. In this instance also, this particular instrument is directed toward certain aspects of education—toward the beginning and the end points in the process. One form of testing has to do with the capacities of those undergoing education and the other form of testing with the changes produced in them as the result of the educative process.

A means for measuring results.—The fundamental purpose of testing is to secure some dependable objective standards by which to measure results. Impressions are too vague and misleading. Testing assumes that clearly defined objectives will be set up at the beginning of the educative process and that a procedure will be employed with a view to realizing them. By comparing the attained results with the chosen objectives it is possible to ascertain how effective the means have been, whether in and of themselves as techniques or in the way in which they have been administered. What is really measured, then, is the adequacy of the technique or the competency of those who employ it, or both, though it is very difficult to separate the two, since they are so interdependent in practice.

Measuring original capacity.—One type of testing has sought to measure the original capacity of persons. This type assumes its best known form in the intelligence tests now so widely used, even in admission to college. An effort has been made by clever techniques to sift out the native capacity of persons from what they may have learned from experience. When the score of ability is divided by

the age of the person the result is the Intelligence Quotient (I-Q). The techniques for measuring native intelligence are still imperfect and there are those who doubt the unqualified validity of the procedure. But the correspondence of the I-Q with subsequent performance seems to indicate that there is validity in the procedure, if properly hedged about with safeguards.

In the field of capacity for moral and religious conduct, however, almost no beginning has as yet been made. In the light of the progress thus far made in the use of the I-Q it may not be too much to hope that in time the religious educator will devise a technique for arriving at some valid judgment as to the moral-religious quotient of growing persons. Certainly it would be of great value to know the differing capacities, or lack of capacities, of various persons about to undergo religious education for moral and religious responses to the situations which life presents. That such differences in capacity exist no one questions; neither does one question the importance of knowing them in order to deal with them educationally. But as yet we are without such a measure.

Measuring achievement.—Another type of measuring is the achievement test. It has developed a technique for judging the quality and extent of changes resulting from the educational process. As a result of patient experimenting standard scales have been perfected for judging handwriting, reading, arithmetic, and other similar skills. Religious education has developed tests for measuring such achievements as a knowledge of the Bible.

Measuring attitudes.—The measurement of content knowledge or mechanical skills is comparatively easy. The matter becomes vastly more complex and difficult when an attempt is made to measure such subjective matters as attitudes and motives. In dealing with these factors it is a question as to how far the quantitative method can be depended upon to measure qualitative data. Here one moves into a realm of experience not unlike that of art. That there is a vast difference between the performance of a novice at the violin and a Kreisler or between an ordinary painter and a Turner, no one can question. How to devise a quantitative measure of the difference is an all but baffling problem. However, interesting and suggestive experiments such as those being carried on by Professors Hartshorne and May and Professors Thurstone and Chave are under way and it may be possible to develop a quantitative technique for measuring appreciations, attitudes, and motives. If not, these experiments and others yet to be made, may open up new techniques of forming qualitative judgments in such a way as to make them available for measuring the results of religious education.

While it has been possible to discuss these four instruments as types, it is necessary to remind ourselves that they are by no means exclusive of each other. On the contrary, there is much common to all of them. Thus research as a problem-solving instrument involves much experimentation; the survey involves measurement and experimentation, and experimentation is incomplete without measurement.

For testing the effectiveness of the local church school the series of standards issued by the International Council, referred to above, will prove useful.

The Scientific Method and Religion Not Incompatible

Finally, it cannot be too strongly urged that the employment of the scientific method in religious education need not and must not lessen the emphasis upon the religious aspect of the process. The scientific method is by no means an answer to all the necessities of religious education. The scientific method, as its own most competent users are the first to affirm, works within certain limitations. It is an utterly false and unsupportable position to assume that there is anything incompatible between the scientific method and religion. The two are rather complementary to each other. Religion first and last must furnish the objectives, the content, and the motivation of religious education. Science, on the other hand, furnishes it with tested and dependable techniques for accomplishing its objectives. To employ the scientific method in religious education is simply to put intelligence, precision, and control into the processes by which growing persons are led under the guidance of persons who are themselves religious to face life in terms of its relation to God as interpreted by Jesus.

AGENDUM VIII

SCIENTIFIC METHOD

I. Lines of Investigation—

1. What has been the effect of the introduction of the scientific method into religious education? Illustrate.
2. What are the characteristics of the scientific method?

3. What is the nature of research, and what purpose does it serve in religious education?
4. What is the technique of the survey, and what is its function in religious education?
5. What procedure does experimentation use, and what purpose in religious education is it designated to serve?
6. What are the several types of testing and what is the function of testing?
7. To what extent are religion and the scientific method incompatible?

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CHAPTER IX

THE WIDER ASPECTS OF RELIGIOUS EDUCATION

Religious Education Extends Beyond the Local Church

Important as is the local church school as the principal operating unit where the program of religious education comes into actual contact with concrete persons in local communities, religious education is vastly more extended than the local church. Consequently no local church school has utilized its potential educational resources or fulfilled its function in the total program of religious education until it is consciously set in the larger framework of the widely extended relationships which it sustains.

The Educational Significance of Multiple Relationships

Some of the most valuable potential educational assets of the church school are to be found in the significance of multiple relationships. As President Henry Churchill King some years ago pointed out, personality is largely determined by the number and variety of relationships which one perceives and fulfills, and one measure of personal growth consists of the increase and spread of these relationships. This is a fact increasingly emphasized by social psychology. If, however, these relationships are to be made available for the religious education of the

young, they must be consciously organized for educational ends and made obtrusive in the minds of immature persons undergoing religious education. On the other hand, if the local school is to fulfill its function as an effective unit in the total cause of religious education and in the progressive realization of the Kingdom of God, it must find its larger loyalties to the basic causes of Kingdom building and its avenues of service to them in and through the agencies involved in these larger relationships. To the extent that the local school ignores or is unconscious of these larger relationships it suffers the impoverishment of isolation and limits the range and effectiveness of its participation in the enterprises of the Kingdom of God.

Communal Relationships

The local school and its communion.—The first relationship sustained by the local school is to the communion of which it is a part. As American Protestant Christianity is now for the most part organized, and doubtless will be for some time to come, membership in the church means membership in some communion.

The meaning of communal affiliation.—Each of these communions is the organized expression of great bodies of religious experience focalized around certain points of emphasis in Christian experience, certain historic interpretations of our common Christian inheritance, certain vivid ideals, and intense loyalties. Moreover, each of the great communions has its organized program of work—its causes—through which it seeks to contribute its part to the

realization of the Kingdom of God. These enterprises include various forms of benevolence, programs of Christian education through its Department of Religious Education and its church colleges and universities, work with immigrants, work in neglected areas and groups, social welfare, journalistic undertakings, and foreign missions. In this way the program of work in each communion assumes world-wide proportions of great significance.

In this world-wide communal enterprise the local church school is caught up in a network of expanding relationships. It is part of the local unit of the communion in the county or district. Through this local group it is bound up with the state or regional unit, according to the polity of the communion. Through the state or regional unit it is related to the national or international department of religious education and to the wide range of communal functions and activities.

Creating world-mindedness.—If rightly organized, the relationships by which the local school is bound to the communion may be used for the creation of a world mind as distinguished from a merely local and provincial mind. Through the avenues of service that are presented in the communion's program of work major fruitful ways are opened for the individual Christian as well as the collective local group to make their contribution to the making of the Christian ideal and purpose effective. On the other hand, if wrongly used, these relationships may, by stressing loyalties that are at once too narrow and too intense, result in the creation of a bigoted

and intolerant sectarian mind and of a zeal for the promotion of a denominational institution rather than the Kingdom of God.

Intercommunal Relationships

The second group of relationships sustained by the local church school is interdenominational.

Christianity extends beyond the communion.—Christianity, to say nothing of religion as a whole, is much larger than any single communion. It has not only required the expanding experience of many successive generations, but the fresh approaches from the viewpoints, needs, and experience of many groups to bring even partially to light the depths and ranges of its meaning and significance for human living. Intense as may be the loyalties of any denomination to its interpretation of the Christian way of life, it would be a bold group indeed that would claim that it had penetrated the depths and covered the wide ranges of Christian experience.

Protestant agreements greater than differences.—Moreover, the common spiritual possessions of the Protestant churches are vastly greater and more significant than their differences. In the earlier period during the differentiation of these bodies, especially in the days of controversy, so much stress was laid upon their differences that one could easily believe that their differences were far greater than their agreements. But, as a matter of fact, as each explores the depths of Christian experience and reaches out to avail itself of the experience of other similar groups, it becomes increasingly clear that the differences of the Protestant churches are in

reality superficial and insignificant in comparison with the great fundamentals of religion upon which they are essentially agreed. They have great fundamental convictions which, together, constitute a rich body of Christian faith. Beneath the differences of creedal formulation and polity there is a great body of common ideals and purposes.

What is even more significant, with a rich body of resources of Christian faith, ideals, and purposes, the Protestant churches of America share a great common responsibility. They are responsible together for the Christian interpretation of life in its manifold relations and functions in the midst of the experiment of democratic living in which America is engaged. The church collectively is the specialized institution for interpreting and making effective in our common social life—industrial, civic, educational, aesthetic, social, and intellectual—the ideals and purposes of the Christian religion. Manifestly this is a gigantic and responsible task for which no Protestant denomination, however powerful, working separately, is adequate. Neither are all the Protestant denominations working independently. Only a co-operating church, one in mind and purpose and program of work, whatever its organic relationships, can accept this responsibility and see it through. To an increasing number of thoughtful people it is clear in the light of Protestant experience that sectarian Christianity cannot cope with the expanding and increasing demands of our modern society.

The denominational development of religious education.—Religious education is just now emerging

from a characteristic period in its development in America. As was pointed out in chapter i, the period from 1827 until approximately the present time has been characterized by the denominational organization and promotion of religious education. During this period one after another of the great denominations has perfected some form of denominational organization of religious education. This period has made many contributions to the advancement of religious education. Through the intense loyalties to which the denomination appeals, it has made possible the intensive promotion of the ideals of religious education. The first attempts at standardization were worked out in denominational organizations, and it must be recorded that some of them have been of great excellence. The denominational organization has carried the stimulation and promotion of religious education back into the remotest and most isolated communities that could not have been reached during this period by more generalized agencies. The historian of religious education will record this period as one of the most dynamic and resultful in the history of American religious education.

Co-operative religious education.—The Protestant churches are facing a new day in religious education. New problems and new demands present themselves for which no precedents are at hand. Very clearly the new and significant developments will lie in the direction of co-operative religious education.

For one thing, the unit of religious education has been greatly enlarged. Under the older denominational techniques, the unit of religious education was

the constituency of the local church or, at best, the constituency of the entire denomination. From this outlook upon the educational task of the church attention was focused upon particular and relatively small groups. Under present conditions the focus of attention is rapidly shifting to the community as such, involving all its childhood and youth as well as its adult life. And more recently still attention is being shifted to the entire nation as a unit. More and more it becomes clear that not until the entire childhood and youth of the nation are thought of as the proper unit of religious education has the Protestant church adequately conceived its educational task. At no point is the fundamental weakness of the mere denominational organization of religious education more apparent. When the focus of attention was centered upon partial groups, the great interstices lying between these groups were partially or entirely neglected. The result is that at the present time great areas of the childhood and youth of America—to be even approximately correct, more than one-half—are entirely untouched by any program of religious education, whether Protestant, Roman Catholic, or Jewish. There are those who feel that if this condition continues indefinitely American democracy is certain to undergo a progressive process of paganization.

When religious education is conceived in terms of these larger community and national units, there is a demand for some sort of organizational structure through which the Protestant churches can express their ideals and purposes and make them effective. This means that there is a necessity for general

policies of religious education on a nation-wide basis. It means that there must be a standardization of educational practice throughout the various areas of the nation. It also means that religious education must be popularized on a national scope so that it will become a part of the pattern of the national mind. Increasingly business enterprises are promoted on a national scale. By the use of techniques possible only in our modern civilization ideas are "sold" to the entire people irrespective of race or geographical location. If religion is to become a part of the education of the American child, the American public must be convinced of its importance and see the grounds for it. The period of sectionalism is rapidly passing in American life, and its people are learning to live more and more as one people with a common body of ideals and purposes. Anything less than a national program of religious education is inadequate for such conditions as these.

The urgency of refocusing the attention of religious education upon the nation as a whole is further accentuated by the new problem of the relation of religious education to the work of the public school. This problem is discussed in detail in chapter x. It is sufficient to note here that in keeping with the inevitable trends of American life, public education is more and more assuming the proportions of a national enterprise. While initiative and regulation with reference to public education, so far as the United States is concerned at least, still remain with the individual states, and may continue to do so indefinitely, the states, through conference and standardization, are approaching greater uni-

formity in legislation and practice as parts of a larger whole. Already the federal interests of public education are represented in a sub-department of the Department of the Interior, and there are those who stoutly advocate the formation of a separate department with a secretary holding a portfolio in the Cabinet. Through regional and national associations college entrance requirements have become uniform for the nation, as are the requirements for graduation and the curricula in the various standardized types of institutions of higher learning. Obviously, if the religious education of the American child and youth is to be related in any effective way to public education, a program of religious education must be projected on a national scale. This does not mean the reorganization of the churches or the creation of a superchurch, but it does mean that ways must be discovered whereby the churches may co-operate in bringing to pass their common objectives on a nation-wide scale.

The demand for co-operative activity on the part of the Protestant churches is further accentuated by the fact that there are numerous enterprises that can better be undertaken co-operatively than by individual denominations. One such enterprise is the working out of standards of practice. Another is the fundamental undertaking of the training of religious leaders. Much of this will continue to be done, as it has been done in the past, by denominations. But leadership training against a national background quickly overflows the boundaries of denominational resources and functions. One of the most striking illustrations of what can be accomplished with

greater effectiveness and with less waste is the construction of a curriculum for the Sunday, week-day, and vacation religious education of the churches. One of the most fruitful and satisfying experiments in this direction has been the continuous work of the International Lesson Committee through more than fifty years of service by which the curricular materials used by the vast majority of churches have been co-operatively created. This historic committee was merged in 1928 with the Committee on Education of the International Council of Religious Education in what is now known as the Educational Commission. Considerations such as these clearly indicate that presently the time must come when in one form or another the Protestant churches of America must erect a national system of religious education.

Trends toward a national system of religious education.—The techniques for this larger co-operation among the Protestant churches have yet to be worked out. Already a number of significant experiments are under way with large and still more promising returns.

In the general field of Protestant co-operation may be mentioned such agencies as the Federal Council of Churches of Christ in America, the Foreign Missions Council, the Home Missions Council, the American Council of Church Boards of Education, the Missionary Education Movement, and, most recent of all, the Community Church Workers Movement.

The Religious Education Association has served as one of these fruitful centers of co-operative effort. The scope of this association is also designed

to include Roman Catholic and Jewish bodies as well as representatives of non-Christian and non-Jewish religions. This association has rendered an incalculable service in promoting the ideals of religion in education and of education in religion. Its convention platform has been a meeting place for every possible point of view and for the freest discussion of the problems of religion and education. Its journal has served as a medium for the exchange of experience among many widely divergent groups and for the stimulation and recording of research and experimentation.

From the standpoint of the Protestant churches of America, however, the most significant experiment in co-operative religious education is the creation of the International Council of Religious Education. The International Council is the enlargement and consummation of two earlier fruitful experiments in co-operation—the International Sunday School Association and the Sunday School Council of Evangelical Denominations, which were merged in the new body in 1922. The International Council is whole-heartedly committed to a church-centered program of religious education, believing that religious education is an essential function of the church and that it cannot be delegated to any other body. Consequently, the Council is set up in such a way that it may give expression to and make effective the educational ideals and purposes of the evangelical Protestant churches of the North American continent. It considers itself the servant of the churches and is so organized that it may bring together their experience and forward their collective purposes. The

International Council is in no sense a superchurch, originating and promoting policies and standards to be imposed upon the churches, but is the churches themselves co-operating autonomously for the joint formulation and promotion of their common purposes. Through state and local units it presents a nation-wide organizational structure through which the denomination and the local community may find expression and the collective purpose of the churches be carried back into the most remote local church and community. In this way the foundations are being effectively laid for what may in time become the responsible body for the carrying forward of a co-operative national program of religious education.

Creating a Christian, rather than a sectarian, mind. —Through these vastly extended and significant relationships the local church school, even in the remotest community, finds itself a vital part of the whole movement of Protestant Christianity in whose collective life the ideals and purposes of the Christian religion find large expression and through whose co-operative effort these ideals and purposes are in a way to be made effective in the life of the nation. It would be impossible to overestimate the resources resident in these relationships for the religious education of growing persons. If rightly organized and utilized for educational ends they make for a Christian as distinguished from a sectarian mind. Without interfering with the lesser loyalties of the denomination, they make for the creation of the larger loyalties that center in the Kingdom of God. They make real to the growing Christian the larger fellowship of the Christian com-

munity. They build up attitudes of sympathy, understanding, and tolerance. Beyond tolerance, which is a negative Christian quality, they make for the positive Christian qualities of mind that make it possible for Christians of whatever communal affiliation to think and purpose together and to formulate constructive policies of united Christian action. At this moment in the history of the American church, when the Protestant church must face its task collectively if it is to hope to make any considerable impression upon the moving currents of the life of our time, these attitudes are of the greatest possible value.

Community Relationships

The third alignment of relationships in which the local school is involved is that which has to do with the total life of the community. The church is only one of many factors that go into the making of the local community, and it is only one of many agencies that enter into the religious education of the American child. Every experience which the growing person has in connection with these institutions that go into the making of the community has far-reaching educational significance.

The church and the family.—In this complex of community relationships the church is brought into intimate relation with the family. This is the oldest, as it is the most fundamental, educational institution. It is in this primary, face-to-face group that the child is brought into those intimate human contacts that are so significant for the achievement of personality and the formation of character. It is in

143 3.0

this association that the child forms his first impressions of and attitudes toward his world and organized society. There is a decided tendency among psychologists to place great importance upon the early years of childhood. It is now quite generally believed that the experiences of the child during the first three years of life largely determine the course of his later years. It is of the greatest importance, therefore, that the church and the home co-operate with the fullest understanding and sympathy in the moral and religious education of the child. One of the greatest avenues of service for the church school is to be found in the stimulation and guidance it can give the home in the religious nurture of childhood.[1]

The church and the public school.—It is in the local community that the church most directly comes into relationship with the other institution most responsible for the education of the child—the public school. This institution of the state assumes the major responsibility for the education of the child. The work of the school is the primary occupation of boys and girls through childhood and the early adolescent years. In the school they are being introduced to citizenship, to vocation, to the great literary, scientific, and historical traditions of the race, to the sources of noble aesthetic enjoyment, and to the care of the body. The experience of the child is a continuous experience, and it is greatly to his disadvantage if his education seems to be differ-

[1]The vast educational importance of the family demands a much more detailed discussion than can here be given it in a discussion approached primarily from the point of view of the church. An entire unit in the Standard Leadership Training Curriculum is devoted to religious education in the family.

entiated into two widely separated and unrelated areas—his secular education and his religious education. Manifestly, these two types of education should be so related that they will appear as continuous in the mind of the child. This does not mean that either the state or the church shall give the child all his education. It does mean that the two types of school shall so co-operate that the education offered in each shall be an aspect of a continuous and complete experience.

The church and the playground.—Education and play—these are the two major occupations of childhood. Consequently, the play experience of the child, whether on the playground or in informal groups, is of far-reaching educational significance. In recognition of this fact, in the more fortunate communities play is being organized and placed under the supervision of competent playground directors. To a movement of such educational significance the church cannot by any chance be indifferent. Rather it will seek the most cordial co-operation of the playground in the total education of the child.

The church and amusement.—Another large factor that enters into the education of the child is amusement and recreation. This is particularly true of such institutions as the moving picture with its repeated impressions in forms that appeal to the imagination, through long periods of time. It is a matter of the deepest significance that these institutions are for the most part, if not all but universally, under the control of groups that are impelled by economic motives. And because the motive is economic, pictures are presented that appeal to the

masses, frequently on the lower levels of interest. The church, parents, and the public school must face the effect of the exposure of children to experiences far beyond their maturity, and these too often of the type that stimulate the lower rather than the higher impulses. The inevitable result is an overstimulated childhood that is likely to result in a blasé youth and a drab adult life. Not that all forms of amusement or recreation are in themselves negative in their influence. Most of them possess great resources for good. It is in view of this consideration that the task of the church and its allied agencies is that of helping to secure the constructive organization and utilization of these resources.

The church and the press.—The press presents a similar problem from an educational viewpoint. Of the greatest possible importance from a constructive point of view for the introduction of the growing child to the total life of the community, the press too often is a medium for the dissemination of sensational, if not abnormal, news, and confronts the child with a group of stimuli that bring before him frequently the worst aspects of our associated life.

The church and community spirit.—Not least among the community influences, not to mention other specific institutions, is the general tone of the community itself. Its pattern ideas, its dominant interests, its attitudes, the whole complex of stimuli—all of these have educational significance of the most far-reaching import. These are the subtle pressures that continuously and often quite unconsciously impinge upon the growing person with profound conditioning effect.

Informal education.—In the light of such considerations as these, collective community life takes on new and fundamental educational significance. The education of the child is by no means confined to the conscious efforts of the formal school, whether public or religious, or of the home, however deeply concerned it may be with the normal development of the child. Everything that enters, even in the remotest way, into the life of the child educates—the atmosphere of the home, the news of the daily press, the advertisements on the way to and from school, the informal face-to-face groups that form and dissolve on the street, the movies, the subtle "atmosphere" of the community. This education of informal experience for the most part proceeds independently of the conscious and organized education of the school and not infrequently in opposition to it.

Organizing the community on an educational basis.—Manifestly, such considerations as these place the religious education of childhood and youth in a much larger setting than the traditional ideas of education have done. At the same time it raises a new problem of great complexity and difficulty. It raises the question whether the time must not come when the responsible leaders of the community will consciously attempt to organize the life of the community around the interests of childhood and youth. This involves the creation of a widespread and penetrating public opinion, the shift of interest from economic to human values, the regrounding of attitudes and procedures in the conduct of most of the community enterprises as they now exist. Even the conven-

tional home itself would undergo radical reconstruction if this criterion were applied rigorously to the conduct of its life. Already, however, there are some significant beginnings in this direction where community leaders representing various community institutions and activities have come together for counsel as to how they could better conduct their enterprises in view of the educational welfare of the child. In view of the rapid spread of ideas under the conditions of modern life it is quite possible that with a proper appreciation of what is involved on the part of a relatively small group of persons who set the patterns of thinking in a community, the frank facing of this problem may be less remote than the stoutest heart might have courage to hope.

In the meantime, in a problem so vast and difficult, a beginning can be made by those leaders of institutions in the community who do feel the significance of community life. Such as do feel the problem may come together in small groups to discuss experiments in co-operation. A beginning may well be made with those groups that are most directly concerned with the welfare of the child—the church, the home, and the public school. In this adventure no group can undertake such an experiment with more grace than those engaged in the religious education of childhood and youth who, as those who deal directly with the religious experience of the child, are in a position to view the problem from a central vantage point.

Creating a community mind.—Enough implications have been pointed out in the above paragraphs to suggest how fundamental and vitally important

these community relations are. If rightly organized they make for a community mind in which growing persons, into whose hands the control of community life is presently to pass, will think in terms, not of sect, or race, or political party, or of self-interest, but of the total human life that is under way in local groups that are sharing their common experiences in communities, the supreme product of which is not the mere accumulation of material wealth or the smooth working of institutions, but the development of wholesome, effective, and happy persons. When a sufficient number of persons in the coming society have attained this community mind, the way will be opened for the solution of many of the most pressing and difficult problems of democratic living. Thus the local school of religion, even though situated in a community remote from the open highways of the modern world, may not carry on its work in isolation from the relationships that bind it to the vast and enriching life and movement of the Kingdom of God or to the larger community of which it forms a part. To do so would be to overlook or to neglect one of the greatest resources at its command for religious education and to cut off the avenues for the expression of its ideals and purposes through service to the outlying world.

AGENDUM IX

THE WIDER ASPECTS OF RELIGIOUS EDUCATION

I. Lines of Investigation—

1. What is the educational significance of multiple relationships?
2. What are the denominational relationships of the local church school, and what is their educational value?

3. What are the interdenominational relationships of the local church school, and what is their educational value?
4. What are the community relationships of the local church school, and what is their educational value?
5. What are the grounds for having a national system of religious education, and what are the difficulties?
6. Is it reasonable to believe that the time will come when the local community will organize its life around the educational needs of its growing persons? What sort of organization do you think would accomplish this end?

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CHAPTER X

RELIGIOUS EDUCATION AND PUBLIC EDUCATION

American education faces no more fundamental or urgent problem at the present moment than the relation of religious education to public education. The basic asumptions of the problem root deeply in the demands of human nature and the needs of organized society into which the child is being introduced through education. Recent years, notably the last five, have witnessed an increasing concern with reference to this problem on the part of statesmen, public educators, publicists, and churchmen. The now nation-wide character education movement in the public schools is the clear evidence of a thoroughgoing conviction on the part of those responsible for the conduct of public education that there is a fundamental lack in a system of education that stops short of idealistic, personal, and ethical values. This lack is felt by many of the most thoughtful and responsible students of American life to be the outstanding defect of our public schools and one that at any cost must be remedied without delay. Up to this time this conviction appears to be deeper in the minds of schoolmen than in the minds of churchmen.

The situation.—As matters now stand in America, at least in the United States, religion has, until recently in some commonwealths, been excluded from the public school. In some states the constitutions definitely forbid the teaching of religion in any

form. In other states court decisions have excluded religion from the public schools. In other states permissive legislation or absence of legislation leaves the issue to local determination. Recently several states have passed laws requiring the reading of the Bible in the schools. On the whole, however, the secularization of the public school is all but complete and under the most favoring conditions of legislation such introduction of religion as is required is anything but satisfactory from the viewpoint of modern religious education.

The character education movement, which is an attempt to correct a fundamental lack in public education, is, on the whole, a secular movement. It seeks to carry education to social and ethical levels, but, though not opposed to religion, does not for the most part include religion as a positive factor in its program. Notwithstanding this fact, however, the ideals and standards that are inspiring the character education movement have largely arisen within a religious atmosphere. The movement is in a large degree led by religious persons, and its idealistic and personal values are essentially religious. One can scarcely escape a deep concern, justified by both the psychology of religion and the history of religion, lest, if the movement should proceed upon a professedly non-religious basis, grave consequences will result from the divorcement of morals and the intrinsic sanctions of religion.

The program of the church, on the other hand, is utterly inadequate under present conditions for supplying the teaching in religion which is not possible

in the secularized public school. Samplings of representative populations indicate that more than one-half of the children and young people of the United States are not receiving any religious education whatsoever, whether Protestant, Roman Catholic, or Jewish. In the Protestant churches particularly the amount of time given to religious education is utterly inadequate, being at its best not more than fifty hours per year in the Sunday church school. The agencies through which the total religious education of such children and youth as are reached at all, are all but wholly unco-ordinated in anything like a comprehensive program of religious education. Discontinuity of contacts through irregularity of attendance further reduces the effectiveness of the Protestant program.

The reading of these facts indicates that under existing conditions in the United States the vast majority of the oncoming generation have had no guidance in making a religious adjustment to life, have had no introduction to the religious traditions and values of the race except in the most informal ways, and have no consciously organized religious outlook upon the functions and responsibilities of personal and social living.

The present situation the result of a historical process.—An understanding of the present situation, as well as an approach to its solution, will be much more intelligent if it is clearly perceived that it is the outgrowth of a specific historical process.

Education is as old and as universal as the race. At the beginning, and still among primitive peoples,

religious education and secular education were wholly undifferentiated, the religious aspects dominating the secular. The same was true of the education of the early culture peoples, such as the Egyptians and the Romans. The historical development of education has exhibited both the dominantly religious and the dominantly secular types. In each instance the type is determined by identifiable factors in the social, economic, and intellectual backgrounds of the period. Thus the education of early Christianity, of the Middle Ages, of the Reformation, and of the early American schools was dominantly religious. So also the education of the Greeks and of the Renaissance was dominantly secular. This is also true of America at the present time. All of which would seem to establish the fact that there is nothing inherently incompatible between the religious and the secular elements in education.

The processes by which religion came to be excluded from the early American schools were described in chapter i. The chief factors involved were the break with European traditions, the new demands of an expanding business and commercial life upon the curriculum, the conditions of frontier life, and the sectarianism of American religion. Of these, by far the most effective factor seems to have been sectarian religion.

A solution of this complex and difficult problem must take account of these factors. On the face of things, and especially in the light of the history of education, the problem does not inhere in the relation of religion as such to education as such. A

century of experimenting with a thoroughly secularized education seems to have convinced those responsible for public education that a corrective must now be sought in some form of character education. Not a few of the most careful students of education are convinced that an effective morality and social solidarity cannot be guaranteed without religion. This would seem to indicate that what is most urgently needed is a restudy of the nature of religion and the most fruitful ways of relating it to the entire experience of the growing person through the most effective educational processes under the conditions of American life.

Shall the education of the American child include religion?—At any rate, the situation in America is rapidly aproaching the point where the state and the church, as institutions jointly responsible to society, must frankly face the question: Shall the education of the American child include religion? If an affirmative answer is given to this question, the church and the state must together face the further problem of discovering a procedure by which religion shall be included in the education of the child. Shall the church assume the total responsibility for education, including the secular elements with its basic religious education? Or shall the state assume full responsibility, including religion with its basic secular education? Or shall the state and the church co-operate in the total education of the child, in such a way that the state will supply the secular elements of education while the church will provide an adequate program of religious education?

An Integration of Religious and Public Education Necessary

From many points of view it would seem to be of the utmost desirability, if not of imperative necessity, that there should be an integration of religious education and public education in a comprehensive and consistent educational experience for the child. Within the limits of this discussion it will be impossible to elaborate the assumptions upon which such a necessity would seem to rest. The most fundamental of these can be presented only in their broader outlines.

The nature and function of religion.—The first of these considerations has to do with the nature and function of religion.

While the psychology of religion is a very new science, dating from the beginning of the present century, and there is yet far from a consensus among its students as to anything like a precise judgment as to the nature of religion, there is, nevertheless, as has already been pointed out, an unmistakable trend in the manner of conceiving religion.

There have been three general approaches to the conception of religion. One—the earliest—was to define it in terms of the intellect, of beliefs. A second approach was to define it in terms of the emotions. But the general viewpoint that dominates the present approach to the conception of religion is voluntaristic. From this point of view religion is one aspect of the process of man's adjustment to his total environment, and is the highest expression of the will-to-live. It is the outreach of the human spirit toward the realization of the highest values of

life, especially in its total aspect. In this outreach toward life's highest values, the intellect, the emotions, and the will are integrated into an undifferentiated experience of the whole self in which, however, the conative aspect of experience is primary.

Notwithstanding variations in viewpoint and method among the psychologists of religion, there has been an unmistakable and growing tendency to conceive the nature of religion in terms of the unification and intensification of all the values of life whatsoever in a total meaning and worth of life in terms of its relation to God. Thus, as the nature of religion is coming to be conceived, it is at the point where all the specialized or departmentalized values of life—intellectual, social, economic, ethical, aesthetic—are fused into one total meaning and worth of life and where one's whole self is seen in its total relation to the whole universe, that God appears in human experience. And it is also at this point that the total spiritual dynamic of the universe is made available for the enrichment and the furthering of human life.

From this it will be seen that religion is not a unique experience isolated from the rest of life, but a *quality* of experience that permeates all of life. The content and pattern of the religious experience are supplied by the various more or less specialized areas of experience, in the family, in vocational life, in intellectual pursuits, in civic life, in recreation, in aesthetic enjoyment. The religious quality is imparted to these experiences when each of them is seen, not only in relation to all the others, but in its

relation to the total meaning and worth of life in terms of the person's responsible relation to God.

This at once explains how religion may change from group to group, and within the same group from one time to another. Some such insight is necessary to an understanding of the developing and enlarging religious life of the Old Testament as the interests and social structure of the Hebrews changed from the nomadic period of a primitive kinship people with a tribal conception of God, through the period of migration and conquest with a militaristic conception of God, through the period of settlement upon the land and nation-building with a conception of God as the God also of the fields, of laws, and of institutions, through the period of international adjustment with the prophetic conception of a spiritual and universal God of holy love, to the period of national disintegration with its conception of the individual's personal and responsible relation to God. This insight also makes it possible to understand the profound changes that are coming over our own religious ideas as a result of the influence of our own changing life, due chiefly to science, industry, and democracy. Religion gets its content and pattern from the deep supporting interests and activities of our changing life. So that religion, if it is to be real and vital, roots in these changing values and experiences.

The emergence of religion against this rich background of changing experience is only one quality of religion. The other—the creative and dynamic quality—lies in the way in which religion re-enters every area of experience to spiritualize and recon-

struct it. Religion feeds back into each area of experience all the other interests and values of life. But it does more than this—it brings that experience into the clear light of the fact of God. It is just this setting of any given area of experience in its relation to God that gives to it its religious quality and effects its reconstruction in the light of that fact.

The content of religious education.—From this it is obvious, as was pointed out in detail in chapter v, that the content of religious education is not a body of formal subject-matter about religion, whether it be in the Bible, religious biography, or religious history. Neither is it a body of creedal dogma. Neither is it induction into a religious institution. Religion has all these aspects, and their significance to the total Christian movement is incalculable. But none of them, nor all of them together, constitute religion. From what has been suggested above, the content of religious education is the experiences of growing persons in the several areas of their normal, day-by-day experience, as these experiences undergo interpretation, enrichment, and control in terms of their relation to God.

The method of religious education.—Furthermore, as was pointed out in detail in chapter vi, the method of religious education consists in mastering the techniques by which these everyday, normal experiences of growing persons may be interpreted, enriched, and controlled in terms of their relation to God. Method thereby becomes concerned with the discovery of the religious quality in every expe-

rience, in the family, in the school, on the playground, in the community.

The implication of this view of content and method is clearly that religion cannot be successfully taught apart from the experiences that constitute the round of daily life. In so far as public education and religious education address themselves to the vital and present issues of life, they are dealing with the child's total experience from different viewpoints. When both types of education find their focus in real life—in experience—to that degree they become inseparable.

The demands of the child.—To these considerations must be added the demands of the child. The basis of these demands will be elaborated in chapter xii. Their implications only are pointed out here. The scientific study of religion has demonstrated that religion is as old and as universal as the race, that it is an irreducible aspect of human experience, and that it arises on the highest level of man's capacities, in his evaluating attitudes.

It is obvious, therefore, that no education can be complete that neglects so fundamental a need of human nature or such a characteristic aspect of the child's experience.

Moreover, if the growing person is to have a complete and effective personality, there is need for the definite integration of all his impulses, habits, ideals, and purposes into a consistent and coherent self. And if such an organized self is to be effective, the incentive of conduct must be found in an intrinsic and adequate sanction.

There are many factors that contribute to both integration and sanction, but it appears that there is no resource for these ends comparable to religion, as religion is coming to be vitally and functionally conceived. So that, while public education has the resources for giving information about life and for developing certain techniques for dealing with life, it is lacking in the resources that are supremely needed for the integration and motivation of personal conduct. These resources religion is by its nature pre-eminently fitted to give.

The demands of society.—Something like these same demands are made upon the total education of the child by society. The inevitable tendency of a highly developed civilized society is to become highly differentiated and stratified into intense and more or less exclusive groups and classes. History has shown a marked tendency among developed societies in the direction of individualism and, not infrequently, of the exploitation of society in the interests of the individual. Our own modern Western society exhibits both of these tendencies in a marked, sometimes in an alarming, degree. So true is this that in the judgment of some thoughtful students of our times society is confronted with the question as to whether civilization may not bear in its own bosom the forces of its own destruction.

Social effort also stands in need of adequate motivation. In the face of our brilliant material achievement, there is an undeniable sense of futility on the part of vast areas of our population. No group is more deeply affected by this mood than the youth of our generation. Nor does it seem possible

to escape from the depression of this mood except by a rediscovery of the worth whileness of life and of the enterprises by which society lives.

Now it seems obvious that the total education by which the child is being introduced into society should place great importance upon the resources and the process by which these ends can best be served. And, as in personal experience, so also in social experience, these resources appear to be nowhere so available as in a vital and functional religion.

So that from every one of these considerations, it seems of the greatest importance that religious education and public education should be integrated into a consistent and continuous total experience for the child. To separate one from the other is to do violence to both, but chiefly to the child and to society.

If these assumptions be granted, the crux of the problem then becomes the question of procedure. In view of the doctrine of the separation of church and state in America, can a procedure be found that will conserve the incalculable values of that doctrine and at the same time include religion in the education of the American child?

The Resources of the Public School for Religious Education

In any search for the solution of this problem it must not be overlooked that the public school possesses vast resources for religious education if through some proper form of integration these resources can be utilized without doing violence to the separation of church and state.

The curriculum.—The curriculum of the public school affords an important resource for religious education in the hands of genuinely religious teachers of any religious faith. The physical sciences and mathematics furnish the supports for the conception of an orderly, intelligible, and unified universe. The social sciences may be used not only to impress upon the growing person the relations and functions in which he is involved, but to give him an understanding of them. History is capable of giving him the conception of a developing human process, an understanding of the resources with which man has worked as well as the obstacles that he has overcome, and an apreciation of the race's ideas, ideals, and achievements. Through literature and art the student has an introduction to man's best interpretation of his experience and is led into a sharing of the race's appreciations. In ethics the growing person is admitted to the race's moral judgments concerning the issues which life presents and to its tested standards of conduct. The mere listing of a number of these resources is sufficient to suggest their possibilities for religious use in the hands of intelligent and religiously-minded teachers.

The school community.—Perhaps even beyond the resources of the curriculum are the resources of the school community. It is increasingly clear that education of every type takes place chiefly through social participation in the life of the group. This is particularly true of social, moral, and religious education. The school becomes, in its most ideal character, a purified and selective social environment in which the learner is introduced to life in its ideal as-

pects. The school community furnishes the medium for the give and take of living together in an intimate, face-to-face group. It is in the school as a social community that the child learns to live in accordance with the rules—the *mores*—of the group. It is here, as well as in the home and on the playground, that he comes into intimate contact with persons as such, one of the most abiding and formative influences of school life.

The teaching personnel.—But it is in the personality of the teacher that the greatest resource of the public school for religious education is to be found. The basic assumptions concerning life, personal attitudes, the sense of relative values—these are all communicated from teacher to learner. They constitute what has suggestively been termed "unconscious tuition."

This "unconscious tuition" is lifted to its highest importance in the counsel which the teacher gives the learner as the teacher helps him face his personal problems. Here life at its deepest levels of ideals and purposes is shared.

The character education movement.—Any adequate description of the educational situation in the United States should include the significant and growing and nation-wide character education movement in the public schools. It is here listed as an incalculable resource, not only because of the close relation between character and religion, but because most of the assumptions underlying the movement, such as the emphasis upon persons, the conservation of values, the cherishing of ideals, and the discovery of the sanctions of conduct in worthy social motives,

are essentially religious. The great educational reformers—Comenius, Pestalozzi, Herbart, Froebel—have stressed moral and religious values as the chief objectives of education. The current character education movement is a witness to the same personal and moral emphasis in education in our generation. There is a deep and growing conviction on the part of public school education that education for knowledge and technical skill alone is lacking in its most vital elements.

The church should, therefore, seize upon this extremely significant movement as a temper in public education that would meet the church half way, and well within its unquestioned legitimate sphere, in an attempt to minister to all the needs of the child.

Experimental Approaches to Integration

How to bring about such an integration of religious education and public education as will give the child a total educational experience and at the same time maintain inviolate the separation of church and state—that is the crux of this difficult and complex problem.

There have been a number of tentative approaches to the solution of this problem, and the time has come when it is possible to assess this experience in an attempt to analyze the problem and on the basis of such an analysis to formulate for purposes of experimentation a comprehensive and statesmanlike solution.

The parochial school.—The oldest and one of the most fundamental approaches to the problem of integration is the parochial school. This approach rests

upon the assumption that religion is a necessary and integral part of education, and that neither the religious nor secular aspect of education can best be taught apart from the other. There is also the assumption that it is important to teach the particular doctrines and polity of the sect offering parochial education. Since religion cannot be taught in the secularized state school, this solution proposes that each particular communion assume the responsibility for the total educational task. Under the practical conditions existing in the United States, some communions have assumed this responsibility at the cost of double taxation to themselves. However, if the idea of parochial education were universally to prevail throughout the nation the matter of double taxation would not be involved.

This solution has several disadvantages. It seems unsuited to a democracy which must rest upon the utmost sharing of ideals, purposes, knowledge, and experience, in that it makes for the separation of social groups and for class consciousness. Moreover, the type of education offered in the parochial school has not provided the best preparation for the functions involved in the modern state. To these considerations must be added the increased cost of education to the churches, if not to society as a whole.

Reading the Bible in the public schools.—There is a vigorous movement on the part of certain groups to require by legislation the reading of the Bible in the public schools. Several states have recently passed such laws.

Three general assumptions underlie this approach, though all three are not shared by every group advo-

cating the movement. One is that, on the whole, the Bible constitutes the authoritative basis of religion. A second is that the mere reading of the Bible will have, by some process of transfer not accounted for psychologically, a wholesome spiritual influence upon the child. This assumption is heightened in the minds of some advocates by the belief that there is some mechanical, if not magical, character in the Bible that gives it a potency irrespective of its specific content. A third assumption is held by others who do not entertain such views as to the potency of the Bible to the effect that the reading of the Bible gives some proper recognition to its unique place in literature and to its formative influence in the national and cultural history of Western civilization.

Commendable as this plan appears to be on the surface, it is open to several serious criticisms. One of them is that the mere reading of the Bible may be mistaken for religious education. Invaluable as the Sacred Scriptures are as a resource in religious education, religious education as the development of Christian personality, participating in the functions of an effective Christian institution and the reconstruction of society, is vastly more complex and thoroughgoing than the mere reading of the Bible. A second fundamental criticism of the plan lies in the deadly effect upon the influence of the Bible when it is read perfunctorily or, at worst, when it is read by irreligious or unwilling teachers under coercion. Many of the best friends of the Bible are convinced that this is an unfortunate position in which to place the Bible.

Public school credit for religious education.—In some states public school credit is given for Bible study. Under these conditions usually the schools are approved on the basis of their teaching conditions, the preparation of the teachers, and the academic quality of the courses, or a syllabus is approved by the public school authorities.

This approach rests upon the assumption that religious education is of equal educational value with any of the subjects regularly taught in the public school. This movement is in keeping with the general tendency in public education to recognize a wider range of extra-school activities as having academic value. It also rests upon the assumption that the public school, in the interest of the total education of the child, should properly recognize a genuine piece of educational experience that it is not in a position itself to direct, on the basis of a division of educational responsibility. It also assumes the right of the public school to require proper academic standards without interfering with the content of the courses, for which many believe the church should assume responsibility.

This plan has the great advantages that it frankly and whole-heartedly recognizes the educational value of religious education in the total experience of the child, and that such recognition on the basis of proper academic standards offers a great stimulus toward the standardization of religious education.

Offering religious education in the public school.—The most recent, and in many ways the most venturesome, approach to the integration of religious education and public education is the offering of

religious education as a regular part of the public school program, in public school buildings, on public school funds, and for credit, on precisely the same basis as English, history, or mathematics.

A careful study of this movement made in 1927 disclosed at least thirteen communities in nine states in which this experiment was being made, though there were doubtless other communities that escaped the meshes of this investigation. There were a number of other communities in which all but one or two of the conditions stipulated above obtained.

The assumptions of this experiment are that there is need of carrying public education beyond the social and ethical to the religious level, that religious education and public education cannot be taught separately to the advantage of either type, and that the present status of education in the churches may develop too tardily to meet in any adequate fashion the increasingly urgent demand for the religious sanctions of ethical and social conduct. Many schoolmen and churchmen feel that ultimately the solution of this difficult problem will come from the state assuming full responsibility for religious education.

The serious and fundamental problem raised by this experiment has to do, obviously, with the separation of church and state. If religious education is to be significant, it must have a full and vital content of experience, rather than formal instruction in the Bible. Who will determine what that content shall be? Will Roman Catholics be content to have Protestants determine it? Will Jews be willing that either Roman Catholics or Protestants shall deter-

mine it? Are atheists willing that any or all of these religious groups shall use public funds for teaching religion of any kind? Or, if the content of religious education is reduced to the minimum upon which all can agree, is any educational value left in it? Shall state legislatures assume the responsibility of determining the content of religious education, as some have been inclined to do in recent years in attempting to regulate the teaching of scientific doctrines that have religious implications?

To list such problems as these at once raises anew the whole question of the soundness of the American experiment of having a free church within a free state. Is there any guarantee that the same influence that originally excluded religion from the public school will not again jeopardize the whole cause of religious education and at the same time imperil the integrity of the public school as an American institution? The history of American education and a thoroughgoing analysis of the situation would seem to suggest that both the church and the state would do well to hesitate a long time before entering upon this hazardous adventure.

Week-day and vacation religious education.—In many ways the most promising solution of this problem seems to lie in the direction of the extension of the church's program of religious education through the week on time released from the public school schedule, at the request of the parents of the children, and in the utilization of the summer vacation period.

This approach rests upon the assumptions that religion should be definitely included in the child's

total education; that the church should assume responsibility for religious education while the state should assume responsibility for secular education; that in the interest of the child's total education the public school should share with the church a reasonable part of the child's time; and that it is the right of the parent to determine how, within reasonable limits, the child's time shall be spent.

This approach has grown into two outstanding movements—week-day religious education and vacation religious education.

There are many considerations that commend the week-day approach to the solution of this problem. It does bring the work of these two types of education together. Many more children and youth are reached with religious education than was possible before. Not least of the results has been the educational stimulus that has come to the church through relating its program to the educational standards of the public school. Already there is an experience in this direction which can be assessed with a view to perfecting a procedure that will satisfy the ends of the total education of the child and at the same time keep inviolate the separation of church and state, one of the most significant aspects of the American experiment in democracy.

Need for Careful Thinking and Intelligent Experimentation

This complex and difficult problem is now squarely and urgently before both the church and the state. The most that can be said for the approaches briefly

outlined above is that each has grown up quite spontaneously in a partial, trial-and-error way of getting at the problem. Together these approaches have accumulated a body of experience that can now be evaluated with a view to locating promising suggestions as to further procedure.

But the time has come when the church and state must face this problem together on a factual basis. Careful thinking and analysis should suggest a well-considered and statesmanlike solution of the problem. Rough trial-and-error approaches should give way to carefully planned experiments under competent educational engineers in local communities as well as in larger areas. The problem has assumed such magnitude and urgency that it may not be longer avoided or temporized with. The church and state must lay tribute upon their joint intelligence in facing a common and serious responsibility.

AGENDUM X

RELIGIOUS EDUCATION AND PUBLIC EDUCATION

I. Lines of Investigation—

1. What is the present educational situation in America growing out of the historical relations of religious and public education?
2. What are the grounds for the integration of religious education and public education?
3. What are the resources of the public school for religious education?
4. What experimental approaches to the integration of religious and public education have been made? Criticize each.
5. Outline what seems to you to be the most promising solution of this problem, with reasons.

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CHAPTER XI

WEEK-DAY RELIGIOUS EDUCATION

Week-day religious instruction is rapidly becoming one of the most significant aspects of the church's program of religious education. Important as it may be from other points of view, it derives its chief significance from the contribution which it may make to the solution of the problem of the relation of religion to public education.

The Rise and Development of the Movement

Daily vacation religious education.—Week-day religious education is a very recent movement, having its rise with the beginning of the present century.

The earliest adventures in extending religious education through the week were in connection with the utilization of the summer vacation period. Preliminary steps taken in this direction by Mr. H. R. Vaughn, a Congregational minister in Wisconsin, were followed by work undertaken by Mr. Robert G. Boville, a pastor of New York City, in 1901. The vacation church school had its origin in three ideas. One of these was the long summer vacation when the public schools are not in session and when the children are idle. During this period the children, especially in cities, are without directed activities. These unorganized activities constitute a considerable educational problem. Such free time may easily become a factor of disintegration. A second idea was that over against idle chil-

dren are churches that are idle through the week. Over against both of these ideas is the fact that during the summer many students are unoccupied during the vacation between college sessions, so that their training and interest might be utilized in the religious instruction of children. The result of these ideas taken together was the Daily Vacation Bible School Movement.

Once under way, this venture early assumed the proportions of a definitely organized movement. In 1907 a National Bible School Committee was formed for the promotion of the vacation school. In 1911 the movement was incorporated under the laws of the State of New York as The Daily Vacation Bible School Association. By 1916 the movement had assumed international proportions and was reorganized under the title, The International Association of Daily Vacation Bible Schools. The movement was developing as a separate enterprise under its own board of trustees and secretarial staff. After negotiations extending through a number of years, an affiliation was effected between the International Association of Daily Vacation Bible Schools and the International Council of Religious Education at Birmingham, in 1926. According to this arrangement, although the Association continues as a corporation and raises its own budget, it became a department of the International Council of Religious Education under the title, The Department of Vacation and Week-day Church Schools.

After this period of development accurate reports are now available for 3,574 vacation schools, though there is a fringe of schools from which reports are

not available. Something like ten per cent of the churches have incorporated the vacation church school into their program of religious education.

Week-day religious education.—The second venture in the extension of religious education through the week arose in connection with the work being done by the public schools. The beginning in this direction was made in connection with a unique opportunity offered by the organization of the program of the schools at Gary, Indiana, in 1913. It was the theory of Superintendent William Wirt that education should integrate all the experience of the child into an educational unit. As a consequence, he organized the Gary school program on the basis of a work-study-play schedule. It was also a part of Superintendent Wirt's educational theory that the school day should be longer than the traditional school day in order to take into account the wider ranges of the child's experience. It was also a part of his theory that the school equipment should be continuously utilized. In order to give expression to these three ideas, Superintendent Wirt devised a platoon system whereby while part of the students are engaged in class sessions others are engaged in study, others in shop work, and still others in free activities connected with the home, the library, or play.

In keeping with these ideas of a unified educational experience, and in view of the free period during which the students might engage in any activity which they or their parents might approve, Superintendent Wirt offered, in response to overtures from the churches, to release pupils during this

free period for religious instruction to be offered by the churches of Gary. Programs of religious instruction were set up by eight communions, including the Orthodox and Reformed Jews. The efforts of the local churches were supplemented by their denominational boards in some instances. From the beginning the enterprise was successful and appealed to the imagination of a large number of observers throughout the nation. A significant forward step was taken by the churches in Gary when, in 1918, five of the Protestant churches united in forming a community board of religious education and a community system of week-day schools.

The significance of this experiment was at once apparent to the church at large, and the spread of the movement has been phenomenal. In 1918 a similar experiment was undertaken in Van Wert, Ohio, a rural community of some 8,000 population, and in 1919 in Batavia, Illinois, a still smaller community of some 5,000 population. Gradually the movement has spread until accurate reports are now available from 638 communities in 37 states. The statistics are far from complete and there are many schools in operation from which no reports have been secured. The greatest advance has been in Ohio, Minnesota, and South Dakota.

The Impelling Motives of the Movement

The impelling motives of the week-day religious education movement root deeply in the situation in American education discussed in detail in chapter x.

The inadequacy of public education.—As was pointed out in chapter x, religion has been excluded from the public school through a process of seculari-

zation under the conditions of American life. As a part of that secularization process there has developed the fundamental doctrine of the separation of church and state in American society. The preponderance of opinion in the United States is that the best interests both of the state and of the church are conserved by keeping that doctrine inviolate.

On the other hand, there is a growing conviction on the part of the responsible leaders of American society that the total education of the American child should include religion, on the ground that an educational system that carries education only up to social and ethical levels is fundamentally lacking in the intrinsic impulsions that are necessary to effective personal character and social integrity.

Obviously, this throws the responsibility for religious education under the conditions of American life upon the church. The problem that arises is how the church can effectively provide the religious education of the child in co-operation with the state and at the same time preserve inviolate the separation of church and state.

The inadequacy of the church's program of education.—Over against this new demand that is being made upon the modern church is the utter inadequacy of the church's program of religious education.

Part of that inadequacy consists in the limitation of teaching opportunity at the disposal of the church. Even if the church's educational program were wholly effective from the standpoint of educational theory and practice, the time available in the brief teaching period on Sunday would be wholly insufficient. Obviously, more time must be placed at

the disposal of the church. And it is equally obvious that such additional time must be sought, not from marginal hours that interfere with play and the duties of the home, or that seem to give religious education the status of something that is outside the educational interests of the child, but from the time devoted to the child's educational experience.

Part of that inadequacy arises from the fact that the church through its Sunday sessions is not able to reach the childhood and youth of America.

Still another part of that inadequacy arises from the infrequency of contact even with those whom the church reaches through its Sunday sessions. When discontinuity of contact is added to the relatively small enrollment, the inadequacy of the church's program is dismaying.

The problem.—These inadequacies on the part of both the public school program and the church's program raise in the sharpest possible way the problem as to how the church may accept its responsibility for supplementing the work of the public school with a sound program of religious education. The first aspect of that difficult problem is the securing of an adequate amount of time for teaching contacts. The second aspect of the problem is how the church may secure contact with practically the same group of children and youth that are receiving education in the public school. The third aspect of the problem is how the church may make its contribution to the total education of the child without violating the principle of the separation of church and state.

Assumptions Underlying Week-Day Religious Education

As a possible solution to this problem, week-day religious education is based upon several assumptions.

Religious education and public education should be correlated.—The first assumption is that religious education should be an integral part of the child's total educational experience. It is assumed, as was pointed out in chapters ii and x, that religion is not a unique experience, isolated from the rest of the child's experience, but a quality of all his experience when that experience in its every aspect is viewed in its relation to the total meaning and worth of life in terms of its relation to God. When this quality is abstracted from the normal, day-by-day experiences of life and made a separate experience, it ceases to be religious in the truest and most vital sense. This means that while the child is learning to make his other adjustments to life—intellectual, social, vocational, civic, moral, and aesthetic—he should also *then and there* learn to make his religious adjustment. In this rootage of religion in the total adjustment to life as far as that adjustment is dealt with in the public school lies reality in religion and the power of religion to reconstruct the whole of life upon a spiritual basis.

A separation of church and state.—A second assumption is that this integration of the total educational experience of the child should be brought about without violating the principle of the separation of church and state. In this the experiment of giving religious education on time released from the

public school schedule is as far as possible removed from the experiment of offering religious education as a regular part of the public school program, in public school buildings, by public school teachers, on state funds. The week-day movement is predicated on the belief that the state should assume full responsibility for those aspects of education that have to do with the knowledge concerning our physical and social world, the techniques of science, the functions and skills of citizenship, preparation for the successful pursuit of a vocation, and the aesthetic enjoyment of life, and that the church should assume full responsibility for interpreting life in terms of its religious meaning and for supplying the intrinsic impulsion to conduct that arises from the vivid sense of one's personal and responsible relation to God.

Just how this principle is to be administered will depend very largely upon the conditions in local communities. Where the community is entirely homogeneous with reference to religious beliefs and practices it is quite conceivable that religious instruction might be offered within the public school buildings without offending any group in the community. In such communities it is conceivable that Christian teachers in the public school might assume the rôle of teachers of religion, though in doing so they would lay aside their rôle as public school teachers. In practically every community it might be assumed that credit should be given, under proper academic conditions, for religious education on the ground that it is as much a part of the educational experience of the child as his public school subjects.

The right of the church to released time.—The two foregoing assumptions are reconciled on the basis of week-day religious education through released time from the public school schedule. If it is desirable that the education of the child should include religion and the state cannot teach religion without violating the principle of the separation of church and state, then the alternative clearly is the releasing of the child from the public school schedule for a reasonable amount of time during the week. The church is then free to administer this time in such a way as to make possible an adequate program of religious education. The church then has a free opportunity to discharge its responsibility to the child and also to society.

Of course, if the church asks for released time, it must fully understand that it should be prepared to render a satisfactory account to society for its use. This time belongs to society. With the ever-increasing pressure of subjects upon the public school program the problem is continually more acute as to how to accomplish in the available time all that needs to be accomplished. Already the problem of selection has become a grave one. These considerations only emphasize the fact that if the church asks for released time, it must be able to demonstrate that under the relative pressures of modern life it is able to use it more fruitfully than it could be used in any other way. This is a great responsibility.

The right of the parents to determine the disposition of the child's time.—Closely allied with the right of the church to ask for released time is the assump-

tion that the parent has, within proper limits, a right to determine how the time of the child shall be employed. There are limits to the prerogatives of the state. In the various functions that the state carries on, including education, the state represents the collective will of its citizenry. If it is the will of those who constitute the electorate that the state share its educational function with any other agency, including the church, it is within the prerogative of citizens in their capacity as parents to decide how a reasonable portion of the time allotted to education shall be spent. If it is the judgment of a considerable number of parents that their children shall receive instruction in religion, the parents have a perfect right to make that decision.

This safeguards the religious freedom of every religious group within the community, or the freedom of such groups as may not wish any religion taught their children. Under this arrangement, no system of religion, or, for that matter, no religion at all, can be forced upon any group supporting and participating in the public schools.

Procedure

Up to this time the movement has been feeling its way. There have been many local experiments under widely varying conditions. As a consequence, there is considerable diversity in procedure.

Types of week-day school.—Experience thus far has developed four main types of week-day school.

One type is where the individual local church undertakes to provide a program of week-day religious education for the children of its own parish. Under this type the program of the week-day church school is

set up and supervised by the responsible educational body in the local church, generally the Committee on Religious Education, as outlined in chapter iii.

A second type is the interdenominational co-operative school. Under this type as many local churches of different denominational affiliations as wish to do so unite their responsibilities and resources in setting up and administering jointly a co-operative week-day program. Experience amply demonstrates that this is a type of undertaking that can better be carried forward co-operatively than by fragmentary or competitive programs. A co-operative program is much less wasteful, is more effective, and gives evidence of the great common ideals and purposes of religion as a community enterprise. It is not surprising, therefore, that co-operative schools predominate and that this type is coming to be recognized as the most desirable form of organization. In this type of organization the individual denominations function through the co-operative school. To care for the responsible supervision of the enterprise the denominations set up a board of religious education, secure a competent director, employ competent teachers, and co-operatively raise and administer a budget.

A third type is the community type. In this type the control is non-ecclesiastical in character, being in the hands of laymen who are interested in religious education and who function in their capacity as laymen rather than as representatives of denominations. The procedure under this type of organization is for a group of interested laymen to band themselves together under the form of a Council of

Religious Education which represents the religious interests of the entire community. This Council may have a board of trustees which serves as custodian of the properties of the community school. It generally has a board of religious education that serves under the authority of the Council and which discharges functions similar to those usually assumed by a board of education in the same community. Under the board of religious education a director supervises the system which includes a body of competent teachers. The Council through its proper bodies administers a budget raised from interested persons in the community.

A fourth type is a combination of the second and third. Under it the churches take the initiative and assume the larger portion of the final authority. In addition, however, to the representatives of the several churches as such, an additional number of persons is chosen by the original members of the Council elected from the churches, from the community at large. In some instances the members at large may constitute one-half of the membership of the Council.

Time.—There is a wide variation with reference to the time at which the week-day school meets. Of the 638 communities reporting to the International Council of Religious Education in 1928, 368 were proceeding on the basis of time released from the public school schedule. The time released varies from a half-hour each week of the school year to two, or even three, periods each week.

This means that nearly one-half the week-day schools are operating on time entirely outside the

public school schedule. Some schools meet before the opening of the school day, though experience shows that this plan presents the greatest handicaps. Others meet after school on one or more days in the week, Wednesday seeming to be the preferred day. Others utilize a part of Saturday.

Of these varying tendencies, where the laws and court decisions of the state permit, it is much more desirable to hold the sessions of the week-day school on released time. Quite apart from the avoidance of interference with the legitimate play life and other necessary experiences of the child's life, this plan has the advantage of making it clear to the child that religious education is an integral part of his total education.

Curriculum.—One of the most pressing needs since the beginning of this movement is a curriculum specifically designed for the use of week-day schools. In the earliest years of the movement it was necessary to expand courses that were designed for Sunday instruction, or to develop curricular materials experimentally. More recently a number of courses have been forthcoming in response to this need, especially designed for week-day use. Largely in response to this need, the International Council is now engaged in the construction of a curriculum based upon the experience and needs of the learner, for Sunday, week-day, and vacation religious education. Until the curriculum which is being cooperatively created by the Protestant denominations having membership in the Council or curricula independently created are completed, the week-day school will be compelled to adopt an eclectic curricu-

lum, piecing together and adapting the materials that are most suitable to its needs from existing materials.

Supervision.—Under the above discussion of types, the main outlines of prevailing supervision have been suggested. Whether in connection with the local church, through the co-operation of several denominations or in the community school, the supervision generally conforms to the general pattern of having a responsible board of religious education, a director, a staff of employed teachers, and, where the supervision of the school is not directly responsible to the churches, a council of 50 or 100 persons who sponsor the enterprise either for the churches or for the community.

Finances.—The enterprise is financed by a budget, either provided by the local church or co-operating churches, by interested persons in the community, or by a combination of church and private contributions. According to the Survey of week-day religious education published by Mr. Philip Henry Lotz in 1925,[1] the cost per pupil ranged from 10 cents to $19.00, with the mean at $3.55.

Standards.—On the basis of the experience of the week-day movement thus far a tentative standard for the week-day church school was formulated by the Committee on Education of the International Council of Religious Education, in 1927. This standard deals with the aims of the week-day church school; the elements of worship, fellowship, service, study, and personal commitment that enter into learning to live the Christian life; the administrative management of pupils, including discovery and en-

[1] *Current Week-day Religious Education*, pp. 253ff. The survey was made in 1923, and published in 1925.

rollment, grouping and promotion, pupil participation, provision for non-attendant groups, and records and reports; leadership, including personal qualities, definite training for specific tasks, provision for growth, method of appointment, supervision, and participation in program-making; housing and support, including space, equipment, service system and upkeep, adequacy of supplies, and financial support; and relationships and correlation, including unity of educational program, relation to the church, and cooperation with other agencies. On the basis of this tentative standard a 1,000 point scale has been devised for aiding workers in week-day schools in measuring the effectiveness of their program.

The teaching staff.—In his survey of week-day church schools in 1923,[1] Mr. Lotz found a wide variation in procedure concerning the standards required of teachers. In the schools surveyed there was an average of 7 teachers per school. Two and two-tenths per cent regarded teaching in the week-day school as a vocation, while 97.8 per cent were giving only part-time service. The ratio of female to male teachers was 6 to 1. While 3 per cent of the teachers were under 18 years of age and 3 per cent above 60, 54 per cent were between the ages of 26 and 40. Of the teachers rendering part-time service, 44 per cent were housekeepers, 16 per cent pastors, 13 per cent students in high schools, colleges, universities, and seminaries, and 8 per cent were public school teachers. Practically all the teachers in week-day schools in 1923 had had experience in one or several types of religious work, while 74 per

[1] *Ibid.*, pp. 297ff.

cent had had public school experience, chiefly in the elementary grades, where most of the week-day instruction is being offered. Ten per cent of the teachers had only an elementary school education, while 38 per cent were college graduates. Thirty-six per cent had no education beyond the high school. Of the teachers reporting, only 42 per cent had the equivalent of the 15 semester hours in education required by the North Central Association of Colleges and Secondary Schools for accrediting. Of the teachers reporting, the number of courses in religious education ranged from none to 17, with the median at 3.3.

It is clear from these facts that thus far the academic and professional preparation of the teachers in the week-day church school has not reached the level of the requirements in the public school, a matter of very considerable concern when the relation of the two types of education is so intimate. As yet there is no standardization of procedure by which the preparation of these teachers can be guaranteed, though such standardization is entirely possible through the International Council of Religious Education.

Financial remuneration.—Likewise no standardized procedure has been established concerning salaries, either of teachers or supervisors. According to the Lotz survey, remuneration for teaching ranged from payment by the hour to a stipulated salary for the year. Sixty-five per cent of the schools reporting paid no salaries for teachers, though many of these teachers were supported on the regular church budget in connection with their other work. Re-

muneration by the hour ranged from 50 cents to $5.00. Monthly salaries ranged from $50.00 to $166.00. The yearly salary ranged from $25.00 to $1,800.00. Supervisors' yearly salaries ranged from $100.00 to $3,600.00. On this showing, on the whole the salaries paid week-day teachers and supervisors is below that paid public school teachers and supervisors in similar positions.

Vacation Religious Education

Vacation religious education may most fruitfully be considered as a specialized form of week-day religious education. As was pointed out in the historical section of this chapter, the enlarging week-day program of religious education grew out of the utilization of the free vacation period. While at the beginning its objectives and procedures were somewhat different from those of week-day religious education and each was for a time separately organized and promoted, the tendency has been for both of these movements, as they have developed, to merge as co-ordinate aspects of the extension of the church's program through the week. This tendency is indicated by the bringing of these two enterprises together under the Department of Vacation and Week-day Church Schools in the International Council of Religious Education.

Vacation religious education has a number of unique opportunities incident to the freedom of the vacation period. It is unhampered by the problem of securing released time from the public school schedule. Because of its freedom, it has a somewhat more open field for certain types of experimentation. Because it operates during the vacation

period, it has a somewhat wider range of interests by which to appeal to the children. It certainly has the opportunity of rendering an outstanding service to society in organizing on a constructive basis the free time of a large number of idle children. It has the opportunity of securing the services of competent students as teachers and supervisors. To these considerations it also adds more continuous contacts and longer periods of instruction.

As a result of numerous experiments in local communities, programs are being worked out and curricula are being made available for the vacation church school. In 1927 a standard was set up for the vacation church school by the Committee on Education of the International Council of Religious Education.

Because of the unique conditions incident to the vacation season, the vacation church school will doubtless continue to experiment with programs, materials, and methods until the church's program of religious education in this promising field has been brought to yield the largest possible results.

The Need for Correlation

Obviously there is need that these new ventures in the church's program of religious education shall be closely correlated with its other educational enterprises. The church is engaged in a total educational program. To that program its Sunday sessions, its week-day sessions, its vacation sessions all need to contribute their unique resources.

In order to accomplish this end, there is need for a comprehensive program based upon a careful survey of all the needs of the childhood and youth of

the nation, as well as of adults, and the allocation of certain definite responsibilities to these several units in the total program.

This raises such problems as: What shall be considered the central objective and responsibility of the Sunday church school with reference to the week-day church school? Shall the week-day church school, which is being carried on most successfully as a co-operative enterprise, center its program in the great common elements involved in learning to interpret and control the experiences of the learners religiously, while the Sunday church school concerns itself primarily with the specialized interests and responsibilities of the several communions? Shall the Sunday church school concern itself primarily with the worship elements of religious education? How shall the Sunday church school and the week-day church school relate their functions most effectively with the functions of the vacation church school?

Beyond the correlation of week-day religious education with other educational enterprises of the church school is the very fundamental problem of the proper correlation of the work of the week-day church school with the work of the public school, so that there shall be articulation without duplication and waste, and so that the learning experiences that are under way in the public school shall be lifted by sympathetic, wise, and understanding teachers to the level of religious experience.

In all these fields lie vast areas for experimentation in local communities and over larger areas.

Next Steps

Obviously in week-day religious education are opened up vast possibilities for the church's program of religious education. There are possibilities that it may deveop into the central core of the church's educational program. In the judgment of the schoolmen and churchmen assembled in the convention of the Religious Education Association in Chicago in 1927, where the problem of the relation of religious education and public education was considered, week-day religious education offers the most fruitful solution of the problem of the integration of both types of education into a total educational experience for the American child.

It would seem that the next step should be one of evaluation. There is now sufficient experience in many different types of communities to furnish a sound basis for the criticism and evaluation of different programs and procedures. The movement needs to take stock of itself while it is still fluid, before the forces of crystallization set in and the movement has accumulated too many precedents.

This assessment needs to assume the form of analytical thinking and of purposeful and intelligent experimentation under the supervision of educational engineers from both the church and the public school.

Out of this thinking and experimentation should come a careful formulation of objectives and a comprehensive organization that will unite these now isolated and fragmentary ventures into a nation-wide movement. This process is already under way through the International Council of Religious Edu-

cation. And this larger movement should carry with it standardization, with freedom for local experimentation, of community organization and supervision, of teachers and supervisors, of finances, of curriculum, of teaching procedures.

In this field probably lies the greatest demand upon the educational purpose and resources of the modern church. If the church proves itself capable of rising to the demands of American society upon it, it will doubtless continue to carry the primary responsibility for religious education. If it proves inadequate to the demand, the public school will doubtless be forced by the exigencies of modern American life to assume the responsibility, in the face of all traditions and obstacles, of including religion in its regular program.

AGENDUM XI

WEEK-DAY RELIGIOUS EDUCATION

I. Lines of Investigation—

1. What has been the historical rise and development of the Week-day Church School movement?
2. What have been the impelling motives back of the week-day movement?
3. What are the assumptions that underlie the week-day development of religious education?
4. What are the dominant trends in the organization and administration of the Week-day Church School?
5. How is the Vacation Church School movement related to the week-day movement? What are its unique advantages?
6. In view of the present status of these movements, what appear to you to be the next steps in the development of week-day and vacation religious education?

II. Sources—

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4. Gage, A. H., How to Conduct a Vacation Church School.
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CHAPTER XII

SPIRITUAL ENGINEERING

The Fundamental Place of Religion in Human Experience

One of the most notable contributions of the scientific study of religion in modern times has been the discovery of the fundamental place of religion in human experience. Since the middle of the nineteenth century there has been an increasing volume of scientific testimony concerning the place, the nature, and the function of religion on the part of the anthropologist, the historian, the sociologist, and the psychologist.

The findings of the anthropologist.—The primary interest of the anthropologist was not in religion as such at all, but in the origin and distribution of man and in the rise and spread of his culture. A study of primitive man, however, quickly disclosed the fact, now universally recognized, that religion was a fundamental aspect of his experience. In fact, in the view of one of the foremost students of the history of civilization, "religion was man's oldest and most fundamental reaction to his world."[1] It is the opinion of anthropologists that there is not now, nor ever has been, a human group anywhere in the world, at any level of culture, that has not been or is not now, definitely religious. That is to say, religion is as old and as universal as the human race.

[1]Franklin H. Giddings, from an unpublished lecture.

The findings of the historian of religion.—To the same effect has been the witness of the history of religion. Having its beginning in a comparison of the forms of religious beliefs and ceremonies in the various historical religions and among the various culture groups, the history of religion presently came to concern itself with the continuity of religious experience throughout the development of the changing life of these groups. As a result of these studies it has become an established fact that the religious life of a people passes through well-defined and traceable stages and that these changes move against the background of the changing economic, intellectual, and social life of the group. Thus, religious experience not only varies as one passes from ethnic group to ethnic group, but it changes within any given group as the group's economic, intellectual, and social life changes from one period to another. Furthermore, the history of religion has disclosed a c o n t i n u i t y of religious experience throughout the human race, establishing the conclusion that there is fundamentally one religious reaction to our world, with varying aspects as the reaction is conditioned by physical environment, social experience, and religious leaders.

The findings of the sociologist.—More recently still, within the present century, sociology has turned its attention to religion. As in the case of the anthropologist, the interest of the sociologist is not primarily in religion as such, but in the various forms of collective human behavior. But when the sociologist scrutinizes man's associated life, he discovers that

religion is one of the most obtrusive forms of collective behavior. In fact, religion gives the pattern to a great part of the social behavior of primitive man and occupies a very considerable part of society's attention in our complex modern life. More than that, the sociologist has discovered that religious ideas and practices are largely organized around the fundamental interests and activities of the social group. So impressed has been Émile Durkheim, the French sociologist, with this fact that he has concluded that if you trace both religion and social organization back to their most elementary forms they merge in one and the same type of social life—totemism.

The findings of the psychologist.—Last of all, the psychologist has given his witness to the fundamental place of religion in the life of man. With the delicate instruments of his science, he has worked at great depths of human experience. The psychologist works with human nature itself, upon which society is built and from which issue the streams of history. He reaches down into the structural foundations of man's constitution, and there, deep-laid in man's original nature and in the essential quality of his experience, he lays hold upon the stubborn facts of religious ideas and attitudes. Apparently, possessing the mental organization that he does, man cannot be other than religious. Moreover, the psychologist discovers religion in man's highest mental processes—in his valuational attitudes toward his world, the highest and most spiritual achievement of which man is capable.

The Implications of These Findings

Out of these findings of modern science arise some far-reaching implications for religious education.

Religion an irreducible aspect of human experience.—The first of these implications is that religion is an irreducible aspect of human experience. Religion, like the electron or the law of gravitation, is a fact to be taken account of. Apparently, in order to rid ourselves of religion, it would be necessary to destroy both the individual and society. Whether we like it or not, we are, by the very quality of human experience, religious.

Religion a permanent and growing interest.—A second implication seems to be that as man's intelligence and achievement advance he will become, not less, but more, religious. Moreover, this implication presents itself in the face of the fact, evident to all thoughtful observers, that civilized man's interest in many of the traditional forms of religion is at the moment waning. This is accounted for by the fact that the forms through which religious experience expresses itself change with the changing interests of our total life. But religion itself remains, a deep, steady, ongoing experience where the life of the individual or the group is viewed in the light of the total meaning and worth of life in terms of its relation to God. Not so much in spite of these changing values and interests as because of them, man is probably now more religious than ever in his history, and likely to become increasingly so.

Religion not to be defended but understood.—A third implication is that religion is not so much a matter to be defended as to be understood. The

fear of science that characterizes some religious thought of our own generation is unfounded, as though religion would dissolve under scientific analysis. Religion, like the electron, needs no defense. It is a given fact of experience to be reckoned with, to be understood, and to be organized for human ends. In the light of modern psychology, one of the naïve evidences of a fundamental distrust of religion is an overzealous defense of it. In the light of the findings of modern science, religion does not require defense; it waits upon insight, comprehension, guidance, and utilization.

Religion a resource for human living.—The most important of all these implications, however, is that in religion we have a resource of incalculable value to be organized for the furthering of personal and social living.

The Organization of Man's Resources

The organization of man's material resources.—Man has made great progress in the organization of his material resources. Through the natural sciences he has acquired penetrating insights into the nature and processes of his physical world. Through the application of his scientific knowledge to the practical processes of life he has acquired a large measure of control. In astonishing degrees he has brought one area after another of his material world under obedience to his intelligent purpose in the satisfaction of his needs. The modern machine has lifted the heavy burdens of labor that once rested with crushing weight upon human shoulders. Mechanical devices without number have added to the

comfort and convenience of living. Instruments of communication have all but annihilated time and space. The conquest of the air has already made possible trans-oceanic flight. Modern chemistry is making steady inroads upon heretofore intractable diseases. Little by little our world is yielding up its mysteries to the steady progress of science, only to reveal deeper mysteries yet to be resolved by techniques not yet known. And in all this brilliant achievement we are deeply convinced that we are only at the beginning.

The organization of man's intelligence.—Man has made much progress in the organization of his intelligence. He has gathered together the meanings of his experience that have arisen out of adjusting himself to his world, has organized these meanings into systems, and has built them into bodies of verified knowledge. Out of these insights he has acquired some integrated view of his world and has arrived at some organized philosophy of life. Gradually he has acquired techniques for discovering facts, for testing his conclusions, and for applying them to the conduct of his life. Out of this long process of intellectual achievement man has acquired his sciences and his philosophy.

The organization of man's social relations.—Man has thus far made much less progress in the organization of his social relations. Through his social sciences he has acquired some insight into the structure and processes of his collective life. But he has made only a beginning of living together in communities. To realize how small a beginning has been made in this area of human life, one has only

to think of the problems incident to the massing of population in the great modern city, or the maladjustments of industry, of racial and cultural conflict, of international maladjustment, and of such a colossal and baffling problem as modern war.

Only a beginning has been made in the organization of man's spiritual resources.—But, whatever success man has achieved in the organization of his material, intellectual, and social resources, he has made only the slightest beginning in the organization of his inner life and of his spiritual resources. Modern psychology has made a beginning in the description of man's original nature and of the influence of his environing world upon him. Some of the structures and processes of the mind have been tentatively outlined. But the present tentative and confused state of psychology is convincing evidence that it is as yet only in the early and explorative stages of its development.

Only within recent years—to be exact, since the beginning of the present century—has there been an attempt to secure a scientific account of the psychological nature of the religious experience. Psychologists of religion are as yet far from a consensus as to its nature, and processes, though there are clearly discernible trends in the manner of conceiving religion.

The point of civilization's greatest need.—Notwithstanding this meager beginning in the understanding of the inner life of man, there is a growing conviction on the part of many of the most responsible leaders of society that this is the point of greatest need in our complex modern world. The brilliant advance

of modern scientific thought and technique and the sheer efficiency of a machine age has had the effect of placing a value upon material ends and means far beyond their importance when viewed in the light of the total satisfactions of human life. Neither, as was pointed out in chapter ii, is it a matter to be wondered at that around our scientific technique and our machine civilization there has grown up quite unconsciously a materialistic and mechanistic philosophy of life. Temporarily our scientific techniques have outrun our idealism, our morals, and our spiritual values. Consequently, it is at this point that the most imperious need of our modern civilization lies. It is here that civilization is to find its health and the guarantee of its permanency.

The spiritualization of science.—Obviously, the way out is not through the repudiation of science. Our civilization needs more, not less, science. The way would rather seem to be through the spiritualization of science and the humanizing of its techniques. Our supreme values need to be shifted from *things* to *persons*. The effect of science has been to focus intense attention upon narrow and highly specialized fields. We need now to see our life and our universe whole and to appraise each area of experience in terms of the total meaning and worth of life. And whenever this is done, we are approaching religion. For the unmistakable trend in the psychology of religion is to conceive religion as the revaluation of all our values in the light of the total meaning and worth of life in terms of its relation to God.

The beginnings of a spiritual reaction.—There are many indications that man's next achievements will be in the realm of his social relations and his inner life. It is not difficult to discern the beginnings of a reaction from materialism and mechanism in the direction of human and personal values, and from an all but exclusive emphasis upon the outer natural world to the inner world of appreciations. It is not too much to expect that the human spirit that created the machine will subordinate the machine to the higher spiritual ends of personal and social living. Neither is it too much to expect that in time man will arrive at an understanding of himself comparable to his present understanding of the forces and processes of his material world. With such understanding will come a firmer control of his impulses, his desires, his emotions, and his organized purposes. And this is the realm of religion, and here is the scene of the greatest achievements of the human spirit.

The Engineering Concept

In its highest and truest character, the organization of man's spiritual resources for the ends of personal and social living may well be conceived in terms of spiritual engineering.

Engineering a modern concept.—The concept of engineering is a product of our modern age. It has emerged against the background of our scientific techniques and achievements. It could not have arisen in a pre-scientific age. Its patterns have been set up in connection with the projection of practical enterprises in the service of human needs.

The engineer studies human needs.—The engineer begins by studying human needs. It may be the need for a railroad across the Rocky Mountains or the Sahara Desert that will furnish a highway for trade and travel between the vast areas that lie on either side of the ranges or the silent wastes. Or it may be supplying a great metropolis like New York with pure water from the Catskills. Or it may be a sanitary enterprise like ridding the Canal Zone of yellow fever by discovering and destroying the sources of infection. Or it may be the building of a Roosevelt Dam across the Salt River Valley so that irrigation may be possible for otherwise arid land. In any case, an engineering project begins with a human need.

The engineer organizes resources.—The engineer proceeds by organizing the available resources for the meeting of specific human needs—the leveling of elevations, the filling of the valleys, and the piercing of mountains; the bringing of water from watersheds into reservoirs and the building of conduits; the laying hold upon the resources and techniques of the laboratory for the isolation of the germ-laden mosquito; the utilization of a cañon and the steady flow of a river for the filling of a dam. No less in the realm of human relations and contacts does the engineer lay hold upon the impulses and capacities of human nature and actual social situations and processes for the materials out of which he builds a program for a League of Nations or a World Court. His function as an engineer is to discover and utilize the resources at his command, whether

material or human, and to organize them for the satisfaction of human needs.

The engineer is creative.—Consequently, the work of the engineer, in whatever realm of human need, is creative. He does more than merely make changes in his world. He makes his world over by adapting it to the needs of human beings. His changed world is a better world. It is a changed world moving forward toward the realization of certain values that contribute to the enrichment and significance of life. And when the engineer's function is concerned with the reconstruction of p e r s o n a l and social experience, the engineer contributes not only to the creation of a better world, but to the creation of better persons and of a better society. It is as experience becomes intelligent and purposive with reference to the creation and realization of its unrealized values that it becomes creative.

The Physical Engineer

The organization of material resources is the task of the physical engineer. One instantly thinks of any number of brilliant projects that have glorified his work.

In western New York is the Niagara River flowing in a steady volume from Lake Erie to Lake Ontario, over a cataract nearly two hundred feet in height Along its banks are situated the cities of Buffalo, Niagara Falls, and the Tonawandas, while in the remoter distances lie such cities as Toronto, Rochester, and Syracuse. These cities have need for power and light for the vast industrial enterprises that are under way or are potential in them. In the

light of these needs, the engineer studies his resources to see how he can organize them for the creation of electric power. He sinks a shaft in the rock above the falls. At the bottom of this shaft he places turbines, connects them with spindles to dynamos at the surface, draws off a small stream from the river, and releases this column of water upon the turbines. With the electric power generated by this organization of resources he furnishes light and power for a vast network of cities. This is physical engineering.

The Intellectual Engineer

The organization of man's intelligence is the task of the intellectual engineer. He sees the need for insight into the nature and meaning of the world and man. In his laboratory the research technician seeks for factors of control and, having discovered them, he reduces them to precise formulae, so that they may be available for the intelligent ordering of the practical processes of life.

The general movement of science has been from an initial attempt to arrive at an accurate description of the processes of nature and the discovery of causes to the use of scientific knowledge in the intelligent ordering of life. So that the earliest interest of scientists was in "pure" science. Out of these organizations of the results of patient search have sprung the great natural sciences—physics, chemistry, geology, biology. But once these laws have been discovered and reduced to precise formulae, the tendency has been to put them to practical uses in meeting the needs of society. Out of

this application of known laws to practical processes have sprung medicine, agriculture, animal husbandry, industrial chemistry. By the skillful use of these techniques of applied science life has become more intelligent and more effective.

But an intelligent ordering of life is more than the application of effective formulae in particular areas of experience. There is need for a total view of life seen as an integrated whole. This bringing together of all the facts of life into a consistent view of our world is the work of the philosopher. And here, as in the case of science, philosophy has shown a tendency to move away from speculation to a practical working theory of life. Philosophy joins science in an attempt to organize man's intelligence.

The Social Engineer

Similarly, the task of the social engineer is to organize the relations and functions of man's collective life in institutions and in the great society. What is increasingly known concerning the structures and processes of social living is beginning to be utilized in understanding and controlling such practical social processes as living together in family groups, living together in cities, production and distribution, racial and international contacts. The application of these social resources to practical problems is gradually assuming the form of city planning, city management, the prevention of periodic financial crises, sanitation, politics, and such devices for the abolition of war as the League of Nations and the World Court.

The Spiritual Engineer

But the organization of religious experience for the enrichment, liberation, spiritualization, and motivation of human life is the task of the spiritual engineer.

Discovering spiritual needs.—Before he can conceive of his task in terms of spiritual engineering, the religious educator will need to think in terms of the spiritual needs of persons and of society. To him religious education will not be a mere system of indoctrination with dogma, of mere initiation into an institution, or of the inculcation of predetermined ideals or habits, but the discovery and fulfillment of spiritual needs arising out of the process of personal and social living. He will think of persons as persons, making adjustment to their world, discovering and achieving appreciations and values, realizing certain qualities of personality through the experiences which they have, and through these personalities in association with other personalities building from moment to moment a human society. He will see their experience as a creative process within which and through which religious personality and a religious society are achieved.

Understanding the nature and function of religion.—As a resource for the creation of this type of person and of this type of society, he will need to have an understanding of the nature and function of religion. Too long he has worked on the basis of assumption. By all the available techniques of science he will need to get at the nature of religion so that he will deal intelligently with the materials with which he

works—as skillfully as the surgeon, the physicist, the artist, or the physical engineer.

Moreover, he will need to think of religion in terms of its function in personal and social life. We have thought long enough of religion in terms of its structures of organized beliefs and institutional forms. There is need that the religious educator shall come to think of religion in terms of what it may contribute to the enrichment and effectiveness of human living.

Increasingly the functional way of regarding organs and institutions is coming to prevail in modern thinking. The hand, as was suggested in chapter ii, was once studied from the standpoint of its anatomical structure—the number and arrangement of its bones and muscles. But there is an increasing tendency to study the hand from the point of view of the function for which God set it in the body—for laying hold of objects, for manipulating them, for carrying forward work. Thence come such significant words for human achievement and civilization as "handiwork," "manufacture," "manuscript." From this point of view, the hand is seen as a prehensile organ for making certain sorts of adjustment to our world and for carrying on the work of life. Once the function of the hand is discovered, its structure is easily explained. So also, as has been suggested in earlier paragraphs, the eye gets its profoundest meaning when it is seen as an organ of adjustment, by which man adjusts himself to his world far beyond the reach of touch. So also the brain is seen as an organ of adjustment by which man introduces intelligence into his con-

duct, by perceiving meanings in experience, by inventing means and adapting them to ends. So religion is most truly appreciated when it is seen, not so much as a body of doctrine to be safeguarded and propagated or as an institution to be perpetuated, but as a resource for the spiritualization, the integration, and the motivation of personal and social living. The religious educator must see religion as the earliest Christians saw it—as a "dynamic," a power of God to reconstruct human life.

The religious educator a technician.—Furthermore, the religious educator as a spiritual engineer must be a technician. To an adequate knowledge of the nature and function of religion he must add skill in the organization and utilization of religion in the direction and reconstruction of human life. He works with the most complex and delicate of materials. He must not only know religion theoretically and historically, but as a quality of his own personal experience. He must know human nature and the ways of social living.

Personal qualities.—And to these viewpoints and his command of knowledge and his techniques he must add the personal qualities of initiative, originality, responsibility, and creativeness. Such a task as he essays is in its most essential nature creative. As a spiritual engineer it is his function to help persons and groups to discover, criticize, and achieve the highest values of life; and this is of the nature of creativity itself. In order to enter successfully upon this rôle, the religious educator must possess those qualities of personality that make him creative in his whole outlook upon life. And, quite obviously,

such creative persons can only emerge out of a creative Christian community—a creative church.

For this is the essence of religion. Its attitude toward life is not that of passively following patterns already set either by original nature or by social inheritance. It essays a no less fundamental and radical undertaking than the reconstruction of human nature and of human society. And this is a creative function.

Lifting Religious Education to a Creative Level

By considerations such as these, religious education is lifted from the level of mere routine or of the transmission of knowledge about religion to the level of human and spiritual engineering—to the level of a creative religious experience wherein Christian personality is being achieved and a Christian social order is being realized. In comparison with such a project the building of railroads, the piercing of an isthmus with a canal, and the conquest of the air recede into places of subordinate importance. Here new ways are charted for the human spirit—open ways for the discovery and the achievement of the highest values of life. It was of this project that Jesus, that greatest of all spiritual engineers, seems to have dreamed as, looking with wistful eyes across the continents and the centuries, he spoke of the Kingdom of God—a company of Godlike men and women living together and achieving the supreme values of life in Godlike ways.

It is at this level that the church comes into its highest and most meaningful fellowship with God. Here the hands of the church as educator touch the hand of God as creator in a fellowship of shared

desires and purposes, in the continuous and progres sive realization of the ideals of the Kingdom of God in the personal and associated life of men.

AGENDUM XII

SPIRITUAL ENGINEERING

I. LINES OF INVESTIGATION—

1. What are the findings of modern science regarding the place of religion in human experience?
2. What are the implications of these findings for religious education?
3. How does man's progress in the organization of his spiritual resources compare with his progress in the organization of his material, intellectual, and social resources?
4. What is involved in the engineering concept?
5. What is the specific task of the spiritual engineer? Compare it with the task of the physical engineer. With that of the intellectual engineer. With that of the social engineer.
6. What is involved in the idea of education as a *creative* process?

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